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PRIVILEGE OR SERVICE.

PRIVILEGE, as the term is here used, is the ability of a man or class of men to obtain the service of other men without rendering service in return. It is distinguished from robbery by being conferred by law or custom. It is, therefore, more definitely described as the ability conferred by law or custom upon a man or class of men to secure the service of other men without rendering service in return. Privilege, however, is rarely so simple a thing in the civilization of our day as is implied by this definition; for it is generally associated with more or less of service; indeed, it has to take on the guise of some useful service to maintain itself. The privileges of monarchy would be quickly abolished in any Christian country if the monarch did not appear, at least, to render service in maintaining order; and the privileges of the favored classes are tolerated because of the literature, art, manners, and general culture — poor enough when measured by any high standard — which have become associated with privilege. The services rendered in these cases are entirely inadequate to the services received. Privilege, therefore, is still more completely defined as the ability conferred by law or custom upon a man or class of men to obtain the services of other men without rendering adequate service in return.

The service secured may be taken in the form of labor performed directly under the control of the privileged party,

as in slavery, or in the form of products of labor, or money that represents such products, as in the prevailing industrial system. Privilege of the first kind has been quite generally abolished in civilized countries; but the privilege of enjoying the fruits of the labor of other men without adequate return, is still a prevailing perversion of the industrial system of all civilized communities.

Privilege as we now know it is a result of development through a long series of changes. The starting point of its evolution is the ability of the savage to kill or overpower the victim and take his goods. When privilege emerges from this antecedent condition, the privileged party permits his victim to live, and controls his labor, leaving him enough of its products to sustain physical life, as in the lower forms of slavery. At a higher stage of development the privileged party leaves the victim not only enough to sustain life, but enough additional to enable him to rear children, and thus keep up the supply of slaves. At this stage of its development privilege has the security and permanence of a civilized institution. At still higher stages privilege discards the cruder conditions of slavery and all unnecessary personal control of the laborer, and depends upon control of the distribution of the products of labor. It still leaves to the laborer enough of the proceeds of his labor to support physical life of himself and family, and at the highest stage yet reached it leaves him something more, namely, enough more to enable him to acquire such education and enjoy such comforts as tend to make him a more efficient laborer, and thus to enhance the value of privilege. This is the present condition of privilege in the most advanced countries.

In very early stages of development privilege becomes vested in families and hereditary, and the hereditary privileges of families, royal and noble, are upheld by the power of the state. In its crudest forms it is acquired and maintained by the brute force of an individual, and in higher forms it is still maintained by brute force, but brute force organized and under intelligent control in armies; and in ordinary historical narrative and in ordinary restoration of the past to the imag-

ination, the military power stands out to view in imposing and overshadowing proportions as the very substance and essential attribute of privilege.

Throughout the long struggle for civil rights and equality before the law which resulted in the establishment of modern republican institutions, it was generally assumed that the abolition of hereditary rank, and the subordination of the military to the civil authority, and election of officers by the popular vote would accomplish the overthrow of privilege, and it is common to imply that such overthrow has been accomplished in our country; but the people are still divided into privileged classes and working masses, and the distinction is growing sharper, and the separation wider. Certain privileges have indeed been abolished, and privilege as a whole has become changed in form and limited in some directions, but in essential character it remains the same. By law some men still can and do secure the services of fellow-men without rendering adequate service in return.

From the time when privilege first advanced beyond the savage's habit of slaying and despoiling his victim, another element has entered into privilege as important as military power, namely, the ownership of land. Without such ownership either in the form of control of hunting grounds or pastures or fields or highways or waters, or sites for dwellings or workshops, privilege could never have advanced to the condition of a stable institution. Slaves are of no use without land for them to labor upon. As privilege advances, the military power as well as direct personal control of the victims become less and less prominent, and it depends more and more exclusively upon ownership of land. It can well dispense with barbarous display of power and with decorations and the pomp of rank, and when guided by enlightened policy it does dispense with them whenever they become repugnant to the conscience of the people; but it cannot dispense with control of land and continue to exist. To control the land is to control the products of the labor of those who live upon it; for all material production is by means of land, and foothold on the land and support from the land are indis-

pensable, as well as intellectual and moral and spiritual functions. To own the land is, therefore, to secure the services of the people who dwell upon it, and the ownership is privilege as complete, without personal control of laborers and without display of military power, as in the cruder forms where it is based upon slavery and the sword. There are, indeed, other privileges established and maintained by government in republics where hereditary rank is abolished; they are conferred principally by taxing, directly or indirectly, one part of the people for the benefit of another part, or by the granting of franchises, subsidies, or bounties; but the great, overshadowing, world-wide privilege is the ownership of land, the power of one man to tax another for his foothold upon the earth.

Privilege originates in deep-seated, ever active forces of human nature. In the animal kingdom, survival is the privilege of the strongest, and so far as conduct among men is prompted by animal propensities and guided by animal instincts, the outward blessings of life are the privilege of the strongest or the shrewdest. I say the outward blessings, for there are blessings of life and character which come so directly from the source of all blessings by the inner way that no agent outside of the man himself can intercept them.

Every man finds himself urged on by impelling forces of his nature to seek privilege among fellow-men for himself and those who are so near to him as to be a part of himself. And these forceful promptings within himself find incitement and support in the prevailing, traditional, and conventional standards of conduct. By such standards, to be a worthy citizen consists largely in ready compliance with the claims of privilege; to be a gentleman is largely to adopt the manners and graces with which privilege adorns and conceals itself; literature, art, and culture are permeated with well or ill concealed, conscious or unconscious pride of caste or privilege. As the claims of privilege are questioned they become less openly asserted and are maintained more by implication than by argument, but in subtler forms they influence the treatment of subjects of deepest concern from theism to economics.

The promptings to seek privilege are certainly natural promptings. They are a part of that nature which is common ground for men and animals ; and if man has no other nature, if the law of the struggle for existence with survival of the strongest is the law of his life also, then privilege is a part of the order of his existence, and it is wisdom to seek it with all eagerness and intentness. But if man has a distinctive relation to God as the object of His love, and if man is in the image and likeness of God, privilege has no place in the true order of his life. For Divine love can be no other than love of all men alike. The love that prompts creation can be no other than the love of serving, and creation is service.

There is a true and natural dual classification of all things into opposites — life opposite to death, light to darkness, heat to cold, right to wrong, happiness to misery, service to privilege. The Christian call to change mind (*repent* in the misleading translation of the Greek word), is call to turn from seeking privilege to serving. The glad tidings are of a kingdom where the law of service is supreme, and the love of serving the ruling love. Jesus declares that the law of love includes all law and prophecy, that is all wisdoms. Love exists in and by serving fellowmen ; love to God as well as love to men, for He said : " Inasmuch as ye have done it unto one of these my brethren, even these least, ye have done it unto me."

The law of service has been narrowed by human interpretation to the limits of a command to the individual to serve his fellow-men ; but the Divine law of life which includes all other law of living has no such narrow bounds. It is the law of human existence both collective and individual, and it ordains the right conditions of service as well as the duty to serve. It is the essence of the Christian doctrine of life. Take it out of Christianity, and the distinctive characteristics of Christianity are gone ; limit it, and the scope of Christianity is limited. Any attempt to adjust it to privilege introduces inconsistency and incongruity. Such attempt to adjust the Christian law of life to its opposite evil is the weakness of churches and of organized religious efforts generally.

When the light of Christianity dawned upon the world the claims of privilege were all but universally admitted, and the question was, in whom is the privilege to be vested? In Greece and Rome, where civilization was at its best, freedom and citzenship were the privilege of classes, and Paul appealed for justice to his privilege as a Roman citizen. But from the time when Christ proclaimed the law of service as the supreme law of human well-being, it has been winning its way to hearts and minds, everywhere meeting the opposition of privilege and the desire for privilege, sometimes apparently defeated, but from age to age drawing nearer to the centre of the conscience of men. The creation of character, like the creation of an earth, is a work of infinite patience as well as of infinite wisdom and power. Now the conflict has reached a stage where the conscience of the great mass of men revolts against the claims of privilege. The issue is more or less confused, for confusion of thought and distraction of attention from the main issue is the last recourse of any great wrong. But the conflict is ceaseless and irrepressible. Conscience is clearing itself of obscuring fallacies, and the issue between privilege and the law of service is becoming more and more sharply defined, and consequently is drawing nearer and nearer to settlement. On the field of civil rights the battle has been fought to the conclusion in the most advanced countries, and privilege has been routed, and the officers of government have become servants of the people, with powers limited to means of serving in their proper functions. In countries where this has been to a great degree accomplished, the struggle between privilege and service is transferred to the field of economics, and in other countries the movement for economic reform goes on together with the effort to overthrow hereditary privilege of kings and nobility; for in no large community in the civilized world is there entire rest from the conflict of privilege and service.

The law of service which is the supreme law of spiritual life and of conduct of the individual, is as truly the supreme law of the conduct of society. It is the central law of relation of men to God, to fellow-men, and to the outer world.

The science of political economy centres upon this law, and consists essentially in the application of it to the outer conditions of life. The groups that the science classifies are groups of industries or kinds of service; the individuals it deals with are individual workers; it treats of land as the basis of production or service, of capital as means of service, and of labor as the service itself. Money in its normal function, is the representative and means of exchange of service. Privilege forms no necessary or useful part of the economic system; it has no proper place in an efficient system of production or exchange, in agriculture, manufacture, or commerce, and its influence upon arts and sciences and philosophy and religious life are corrupting and distorting. The great industrial system marshals the masses of men into groups characterized by the service they render, and a large part of the thought and energy and physical power of most men is expended in the function — trade, profession, or calling — of the group to which they belong. The organizing law of this vast system is the law of service, and under this law each man is assigned to a place in the organism. The service may be service of head or hand, service with or without capital, but service of some kind each man must render, or he inevitably falls into a condition of arrested development or perverse activity, and the community is wronged. To be outside of the industrial system is, for a man of normal powers, to be out of right relation to God, to fellow-man, and to the earth.

The industrial system is, indeed, based upon the groundsill of material wants; the great mass of men are compelled by necessities of the bodily life to enter it and serve in it; but the service is as much a necessity to spiritual as to physical well-being; and the progress of spiritual life is from the starting point of rendering service for self-support to the goal of serving from love of serving.

The laws of political economy are from the same Divine origin as the laws of motive and purpose, and are inseparable from them, and like them they centre upon the law of love. To ignore the spiritual life in the study of economics is like ignoring vitality in the study of physiology, or force in the

study of physics, or mental condition in the study of disease, or motive in the study of conduct.

Privilege is the most wide-spread and deep-seated abuse of human relations, and the law of service is the most comprehensive principle of the true order of relations of individuals to one another, to the community, and to the earth. It is the higher law by which to test both conduct and conditions of life. The conscience of the world has been warped by privilege, and the appeal from the misguided conscience is to the higher law of service.

If the duty of serving is supreme, the right conditions of service are essential conditions of human life. The object of law is to secure the well-being of those who accept it and submit to it. Divine law, originating in the purpose of a Being whose object is to bless, can have no other intent. The law of service is the law of healthy, fully developing manhood, and it establishes an environment most favorable to such manhood, while it secures to the heart and mind the affections and thoughts which are its essential qualities. Conditions of environment which limit and arrest healthy development of heart or mind or body must be results of some breach of the law of service, and where, as is certainly the case in our civilization, meagre and insufficient satisfaction of the wants of a well rounded manhood is the all but universal condition of service not requiring special or unusual ability, there must be some deep-seated, wide-spread sin against this law. The failure cannot be in the law itself. God's laws do not fail ; they are as unerring in effect on the plane of economics as on the plane of human motive, or in the material world. It is an ignoring of God's wisdom or His love to teach and exhort individuals in His name to live a life of service, and at the same time to uphold an economic system that renders a life of service miserable ; and to promise happiness hereafter as an atonement for misery here, is to deny the completeness of Divine law. Well-being here and hereafter is the object and aim of infinitely perfect law. Blessing comes with the law from its source in Divine wisdom, and follows with it down to ultimate effect in outward

conditions of life if it be not thwarted by human interference, and meagreness of means of living, lack of innocent delights, cramping and distorting and limiting of development of body, mind, or heart are no part of the effects of law in time or to eternity. If the meagreness and misery that are the world-wide accompaniment of useful labor were necessary conditions of service the law of service would be a failure. They are the baneful fruits of privilege.

The starting point of orderly adult life is willingness to labor for self-support and the support of those who are nearest and dearest; the goal is serving from love of serving; the change from the one to the other is the rebirth, and the rebirth is the highest object of the industrial system, the primary reason for its existence. To serve most efficiently this Divine purpose of leading men from love of self to love of service, the industrial system must furnish to the worker the means of support for self and family without special care or concern on his part. In a normal condition of the circulation, the life-blood of the industrial system would bear the required nutriment to each organ, and leave the organ free to perform its function to the organism.

Privilege at best is a concession to the perverse lower nature of man. Under the sway of the law of service there could be no privilege, and the whole product of the world's work would go to the world's workers. If the law of service be the law of life for communities and individuals, service alone can entitle any man to share the results of the service of individuals or of the community at large. Each exists for all and all for each in a healthy organism, and whoever exists for self alone is a tumor setting up a life within itself for itself, and sapping the vitality of the organism.

With the growing freedom and enlarging mental capacity of the masses, the power of production increases; but the rational wants of the producers grow also, and there is no promise of a surplus that can be diverted from the workers, and handed over to privileged classes without harm to the workers. Such a surplus would be a curse if it could exist, but it cannot exist. A common excuse or palliation for the

diversion of the products of labor from the laborers is the statement that the laborer's wages are greater in proportion to the cost of certain material supplies, especially food and clothing, than heretofore, and that the ratio between wages and the cost of such necessities is steadily rising. And so perhaps it is. But this is not to the purpose. The ratio of wages to the cost of things necessary to support bodily life is not the true measure of economic conditions, but the ratio of wages to rational wants; and the right ratio cannot be maintained unless the workers get the whole of the product of the world's work. By worker, I mean whoever does his share of the world's work, whether he work for salary or wages or profit or product of his labor, or whether he work to satisfy material or intellectual or moral or spiritual wants of his fellows. Why should a right-minded man ever seek excuses for diversion to privileged classes of the products of labor? The law of service excludes privilege. "Ye cannot serve God and mammon." The diversion is a curse to both the privileged and the workers. It not only leaves the faithful worker with inadequate means of wholesome living; but aggravates the evil by widening the distance between him and his privileged neighbor. Much of good and harm consists in relations of men to their fellows, and what each needs is largely determined by what the most favored have.

Under the law of service there would still be differences in wealth and outward conditions of life, but such and such only as depend upon and are necessary to function. Each worker would have the kind and amount of support from the industrial system that tends to secure the most efficient performance of his function. The classification of men into groups by function or use or service, and according to it, is of Divine order as truly as the natural classification of animals and plants. There is nothing depressing or degrading to manhood in it. On the contrary it incites to the best use of the faculties, and it tends to unite the best sense of dignity of the individual with the warmest feeling of fellowship with other workers, and fealty to the community. But the separation that is based on privilege has no redeeming qualities. It

deadens sympathies; it exaggerates distinctions; it reduces human fellowship to mere politeness of manner. Science, art, and literature, as well as the face to face intercourse of man with man, are sickened with the arrogance and debasement of privilege. It puts the Fatherhood of God and the brotherhood of man far away from actual life in the realm of fancy and sentiment. Its scornful denial of common humanity, though whispered, pervades the atmosphere of social life.

Under the law of service privilege must disappear from among men. The struggle between the two is going on throughout the civilized world; it has been waged largely at the outposts of temporary and selfish interests; but from all sides it is drawing nearer to the central truth, and before long the people will choose between privilege and the law of service which Christ taught; between the struggle for existence with survival of the shrewdest, and the law of love.

Quincy, Cal. JAMES E. MILLS.

A PETITION.

WITH each new morn, light for the coming day.
Heaven's light, to gently shine upon our way
To join our thoughts of earth, to those above.
Strength for each day, though great the task or small;
We only ask sufficient for the hour.
Patience to wait without a fainting heart
For hope's fulfilment, though it be delayed.
A love for all, to guide and cheer and trust,
Till earthly day shall fade in that of Heaven.
Such is our daily prayer for God's true light.

EORIA.

JOHN THE BAPTIST.

WHATEVER may have been the outward effect of John the Baptist's appearance in his strange garb among the men in Judea, we know that through his appearance there was a distinct inward effect produced upon men's lives, and that this effect, with its results, is an essential factor of spiritual upbuilding. And as this effect with its results prepared "the way of the Lord" and made "His paths straight," we know that the peculiar quality of John's life and mission was an efficient cause, and that this cause is the *sine qua non* of spiritual existence. The Lord said to the multitudes concerning John: "This is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee;" and if we turn back to examine this prophecy we find that it closes with the promise, "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord." As Elijah had passed into the spiritual world, and as a man having once laid down the life of the body can not again take it up, the force of the prophecy could not be literally that Elijah was to appear again in person, but the "Messenger" who was to go before the Lord's face was to be one having the spirit of Elijah, and doing a work in preparation for the Lord's coming to men, which in principle should be the same as the work done by Elijah.

That this is the sense in which the prophecy met with its fulfilment we know from the words of the Lord Himself. The disciples asked him saying, "Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things, but I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed." (MATT. xvii. 10, 11, 12.) This was said to Peter, James, and John just after the spiritual opening of the transfiguration. At a previous time when John Baptist had sent his questioning message to Jesus, the Lord turned and

said to the multitude, "If ye will receive it, this is Elias which was for to come." And then He added that significant sentence, "He that hath ears to hear, let him hear." So that by the testimony of the Lord Himself, the spirit of John's life, which produced the effect upon men of preparing the way in them for the Lord's Advent — this spirit, or rather the principle of this spirit, was identical with the principle which animated the spirit of Elijah in his life's work.

Does this need a little modification and will it be a modification to say that John the Baptist represents the state of the world which he met, and the state of life which he does meet, the same that Elijah represents for the state of the world which he met, and, that, as each met and ministered to a different state of the world, therefore, while they both represent the same principle in life, they nevertheless represent that principle in different degrees?

What is the active principle which made Elijah such a power and force in his day? In Elijah's day we find that such a thing as inward heart worship to the Lord was practically unknown. The nations about were idol-worshippers and practicers of the unspeakable abominations which were the legitimate outcome of such worship. The Israelites were the only people who confessed allegiance to the Divine Being in human form as the Lord God. As long as this allegiance was kept in outward form, a strange power came to them which made them respected and feared on all sides. Their industries prospered, their tribal relations grew stronger, their power in war was augmented, and their national spirit became intensified. But as allegiance slackened it invariably followed that this power — whatever it was — weakened, their prosperity vanished, and calamities in war, famine, and pestilence raised their direful heads. Such a state of affairs existed at the period when Elijah steps upon the scene. Ahab was the nominal and Jezebel the real ruler of Israel. Priests of the Lord were destroyed or banished. The worship of the Lord was discountenanced and forbidden, and His altars were torn down. Baal and the priests of Baal held high revel. More of evil was perpetrated in the reign of Ahab than with all the kings before him. (1 KINGS xvi. 33.)

The complete withholding of dew or rain, but at his word, which at once gives the stern aspect to Elijah's first appearance, is followed later by the arraignment of the worship of Baal — the humiliation and repentance of the people as "they fell on their faces and . . . said, The Lord He is the God: The Lord He is the God;" by the seizure and complete destruction of Baal's priests at Elijah's command and the consequent sequel of joy — "Up, eat, and drink: for there is a sound of abundance of rain." The announcement of the complete withholding of rain and dew is in general the perception of the dearth of heavenly blessings resulting from habits principled in evil. The arraignment, humiliation, and confession are the inspection, recognition, and acknowledgment of the evils, and the confession of the Lord. The seizure and destruction of the prophets are the denunciation and complete rejection of the motives and principles which have led to evil, and the coming rain is the consequent return of those heavenly things which nourish the soul.

In this reformatory experience of Israel the dearth of rain, the thorough showing up of the sham quality of Baal's priests, their seizure, destruction, and the vindication of the Divine power comes through Elijah. We know that Moses and Elias, or Elijah, represent the Word, but as Moses represents the principle of Divine law in its relation to human life, what aspect of the Word does Elijah represent? We say at once repentance, because John the Baptist preached repentance and turned men towards the Lord.

But repentance is a result, and though the cause inheres in the result, yet there is a distinction. Does not Elijah represent that peculiar opening and leavening power of the Word which lays bare to the inner consciousness of a man — no matter how obtuse he may be — the real quality of the weaknesses and evils that are there? And if this is so, does he not primarily represent the principle of Divine inspection and classification which results in repentance? This principle comes with apparent harshness and sternness to man in proportion as the qualities of his natural life are in sharp contrast to the qualities of the Lord's life. The more completely a

man is immersed in evil, the sharper and harsher does the inspection and denunciation appear. This was why Elijah spoke with such severity. The Israelites were completely immersed in evils of outward life. And here, perhaps, is where we see the distinction between Elijah and John. The children of Israel, not having in their hearts true worship to the Lord, had not that which constitutes His Presence and the existence of a real Church there, therefore their outward forms and ceremonies could only picture in symbol what might at some time become actual in fact. But it could only become actual in fact by their keeping the symbol intact and unadulterated. Every injury to the symbol diminished in a degree the possibilities which the symbol implied; therefore the extreme importance of keeping the representation pure and undefiled that it might eventually receive its Divine infilling. In Elijah's day there was injury to the symbol and only his stern arraignment and denunciation met and repaired the evil.

Then what is the force to the individual life of the Elijah principle? It is the inspecting and classifying power of the Word as it relates to the defects or evils of outward life. This is always in force and operative, but it has a particular bearing upon the youthful period of life from childhood to early maturity. In this stage of life, the "church" has not sprung into active existence within the natural planes of the mind, because the rational play of the voluntary principle is yet lacking. But the Christian training of the youthful period is so shaped by the spirit of obedience, that the form and habits of the conduct shall outwardly symbolize what is to become an inward fact in the mature years to follow. Because of this with the youthful the force of the Lord's laws comes with its strongest sense of ought and ought not to the acts of the conduct. And if those acts take on the coloring of disorder then the influence of these laws assumes a harsher and sterner aspect, and there comes actual fear of infringement in act, because of the punishments which seem to impend. This is the Lord's power in the Word coming in the coloring or the clothing of the Elijah principle, and leading

to a careful and even stern and harsh inspection of the conduct. For the immature look to the outward before they look to the inward.

It was said of John the Baptist that he was the "messenger" going before the Lord in the power and spirit of Elias. So we know that he embodied the Elijah principle, but in a little different way. It was in that period called "the fulness of time" that he appeared. He was the forerunner of no less a One than the Lord Himself. And he "prepared the way" and "made straight the paths" for Him. When this is brought to the touch of application with the experience of the individual soul it shows at once that the Elijah principle as exhibited in John the Baptist goes deeper and higher, and carries with it a more potent force than that which has preceded.

The Lord comes to a man, as He came to the world, in "the fulness of time." What does this mean? It does not mean that with a little child or a youth the Lord is absent — heavenly influences are always present and especially potent with them. But the "fulness of time" with a man is when the rational play of the voluntary principle has opened into its activities in the natural planes of the mind. Then it is that the period of spiritual responsibility commences. Then it is that the Lord knocks at the door for entrance to vivify and fructify all the conscious planes of the spirit. And the Lord is enabled to do this by responsive action on the man's part.

But when the consciousness comes to a man that the Lord would draw near, a preparatory work must first be done, and the principle of that preparatory work is the principle of John the Baptist's life. This principle is that of inspection and classification, but this time while the conduct is included, yet it is primarily an inspection and classification of the things which go to make and unmake the man himself, and they are the thoughts, the intentions, and affections which lead to action. It is the classifying in the true sense of these things within the soul which "prepares the way of the Lord." It is the ejection of evil to the circumference which such a class-

ification causes that makes the Lord's pathway in a regenerating soul "straight." So while it is true that the John principle means repentance, yet to make it more definite and distinct it means the principle of inspection and classification which results in repentance.

Now to become a little more specific concerning John. When the Annunciation came to Zacharias the angel said of John, "Many shall rejoice at his birth, and many of the children of Israel shall he turn to the Lord their God." And this shows that the John principle is not only an essential factor, but that it is the *sine qua non* of true spiritual existence. And this is so. As the power of the Word comes to a man, leading him to inspect and set in order the things of the life, it is the first beginning of religion in the heart, and it is this and this only which can be the avenue of salvation to him whereby the Lord can enter to his soul. Is it not, spiritually, for this reason that Mark's Gospel opens: "The beginning of the Gospel of Jesus Christ, the Son of God: As it is written in the prophets, Behold I send my messenger before thy face"?

The joyful prophecy of the Angel, "Many shall rejoice at his birth" and "Many of the children of Israel shall he turn to the Lord," means that it portends peace and joy to a young man's soul when he begins the process of arranging the things of his life in the light of the Lord's Word. It preserves the remains of infancy, and turns the wandering affections back to their allegiance to the Lord. It reverses all the acting forces of life and opens them upward and closes them downward. John was clothed with camel's hair and he "cried with a loud voice." This represents the force of strictness and severity with which the conduct of life is inspected and modified in the reformatory stages. John baptized with water. That is, the John principle in its classifying work so applies the natural precepts of the Word to the planes of natural life that the evil and impure things are ejected.

The Lord Himself was baptized by John, that He "might fulfil all righteousness." This act of the Lord and the words which He used on the occasion do not indicate, as some men

have supposed, merely a condescension on His part; they indicate a necessity, which was that in the natural planes of the life inherited from Mary it was essential that he should always exercise a wise and close inspection and arrangement, that the way might be prepared and the paths made straight in the human for the descent of the Divine. The John the Baptist principle was as essential and as potent to the Lord in the process of His glorification as it is to man in the process of his reformation.

It is said of the Baptist's earlier life that he grew and waxed strong in spirit and was in the deserts till the day of his showing unto Israel. As he lived there noting and, little by little, coming to a realization of the hypocrisy and evil of the people, the sternness and strength of his spirit intensified itself from the meditations on what he saw. This touches in a very strong way upon the "John" influence in the character. When once the sense of natural justice from obeying the Lord's word, that is contained within the purpose of all inspection and classification, is aroused to the existence of evil, its vigilance thereafter is ceaseless. And if its demands are not satisfied, it works in the mind and upon the heart, intensifying itself and bringing its stern pressure to bear until, by and by, unless a man deliberately holds himself from it, repentance comes and the evil is banished. As this awakens in man it finds him a disordered wilderness of heterogeneous motives, thoughts, and desires that are good and bad, and it is only as it grows strong and speaks in the "loud voice" that *will* be heard, that the ways are prepared and the paths of the conduct brought into an order fitted for a Divine guest to walk in.

The Lord said of John that the least in the kingdom of heaven was greater than he. This shows that the work of John is essentially and wholly a work relating to the qualities of the natural character, fitting it for the awakening of spiritual life, and, as we know, the highest and best thing in natural life is less than the least principle of true spiritual life.

By and by John was cast into prison and beheaded. Does this mean simply the baffling of the activity of this principle

by the strength of our Herod selfishness? No; more than this — when man, or as man, or to the extent that man passes from the reformatory phases of life into the regenerate experience, the John the Baptist principle becomes quiescent. But does it die? No; it lives in a new form. The sternness and harshness of John the Baptist has passed away, but another John lives, and the force of what this John means to the individual life should touch the very soul. What Elijah is to the outward conduct, what John Baptist is to all the planes of natural motive and thought — that John the beloved disciple is to the character of the regenerating man. And what is that? John was with the Lord on the mount of transfiguration. It was John who leaned his head upon the Saviour's breast. It was to John that the Lord disclosed the secret of the one who should betray Him. It was that "other" disciple who "went in with Jesus into the palace of the high priest," while all others stayed without. And it was of John that the Lord said to Peter: "If I will that he tarry till I come, what is that to thee? Follow thou me." So whatever this John, the loved disciple, principle in us is — we know it is something that is near and dear to the very heart of the Infinite, and being so it should be to God's people as near and dear, it should lean its discerning head back upon our breasts in nearness to our hearts, even as it is near to the Lord's heart, and that is simply the principle of true faithful obedience from love. This principle is the essential of regeneration and spiritual perception. And being such it has an immense leverage upon the soul. And why? For this reason — that in faithful obedience from love the one desire is to do the Master's will. And with that desire active, it sends the perceptive powers deep into the very secrets of the Divine heart as they exist for human weal.

Through that perception and into that obedience from love the nearness of the Divine Presence comes down until the soul would prostrate itself in the adoration of what that presence means. This was the significance of John's leaning upon the Saviour's breast. This was the significance of his receiving the message as to who should betray the Lord. For in

the exceeding great care of this desire it quickly sees and guards against the evil that would betray. It is this obedience from love that suffereth long and is kind, "that hopeth all things and endureth all things," and that follows the Master when all else would lead us to fall away. And it was this state of faithful obedience from love which was to tarry among the simple people of the first Christian Church and preserve its life, that the Lord had reference to when He said, "If I will that he tarry till I come."

And another point — this principle of obedience from love is prophetic. That is, in its perception of the Divine desire and intent, it also foresees and declares to the soul the states of spiritual beauty and wisdom that should eventually become actual there. This is why John became the Revelator and why the Lord spoke through him the wonders of the Apocalypse. This was why, as John stood on the Isle of Patmos in the spirit looking up into heaven, he saw a new heaven and a new earth. So this John principle goes all through our lives. It commences as Elijah in the acts of outer conduct. It carries on its work as John Baptist in the careful inspection and arrangement of the thoughts and motives. It blesses us, as John the loved disciple and the prophet, in our states of Christian experience, through the joy of its existence in us as obedience from love.

Bridgewater, Mass. GEORGE S. WHEELER.

"By garment in general is signified all that which invests something else, thus whatsoever is respectively exterior; hence the external or natural man is called a garment in respect to the internal or spiritual; in like manner truth is called a garment in respect to good, because truth invests good; so likewise scientific truth in respect to the truth of faith which is of the internal man; the sensual, which is the ultimate of life with man, is a garment in respect to scientific truth." — SWEDENBORG, "Arcana Cœlestia," No. 9212.

PROFESSOR BRIGGS AND THE AUTHORITY OF THE BIBLE.

Our subject is the authority of the Bible, in the light of recent advancement in Biblical science, and especially in view of the opinions held by Prof. Briggs and his school of thought. The questions to be considered will be: What place will there be for authority in the church of the future, if the belief of Prof. Briggs in what he calls the "Christian consciousness," be true, which makes truth its own witness, needing no authority? Again: Is the Bible to remain the authority? And again: If the Bible is to remain, and is to be interpreted by each one for himself, without further light from heaven upon it, can the church be a unit, and be strong? Is man's own interpretation of the Scripture a sufficient foundation for the church?

The reply of the past to the question of the need of authority seems to prove its necessity. The human soul cannot rest in its own reason or consciousness. It wants some visible, fixed, unchanging foundation outside of self, outside of human moods and passions. The theist finds such authority in the fixity of nature's laws; the savage in his fetich; the barbarian in his idol; the Romanist in his church; the Protestant in his Bible, and he finds it necessary for that Bible to be without error. Perhaps for this reason of the need of fixed, unchanging authority the old Egyptians portrayed in the faces of their gods an expression of perfect repose. On account of the need of fixedness as well as visibility of this authority the Roman Church adheres to ancient forms, and even to a foreign tongue, that the sense of the Divine and unchanging may not be lost, and with it the sense of authority. Largely for this reason the Protestant hesitates even to accept a new translation of the Scripture, however improved on the old. Much more does he hesitate to believe that the original language of it contains errors. Authority is required by the human mind, on account, first, of its deep-

seated instinct that it is but a dependent child of a Divine Parent, and second, because of its knowledge that it is a wayward child. Outside of self it looks, being conscious of weakness, conscious of change, conscious of false testimonies in its own self, asking to be led to a rock, a solid resting-place, higher than itself. The one truth that Matthew Arnold, in his scepticism, found to remain, after doubts had been thrown upon all the rest, was this: "There is a Power, not ourselves, that makes for righteousness." Human ideas, conceptions, philosophies, fashions of thinking, change; the human heaven and earth shall pass away, but God's words shall never pass away. We seek a rest from human ways of thinking. The veriest sceptic settles down on some idea of eternal right. We desire to find a refuge in the secret of the Divine presence, away from "the pride of man, and the strife of tongues."

And yet, this new age demands freedom of thought, and a rational conviction of truth. If authority is to continue, it will have to take on a changed form. What shall the authority of the Protestant world be in the age that is now upon us?

Hitherto the Bible has been the stronghold of Protestantism — its strong city, with walls great and high, whereunto its votaries might continually resort. But now the growth of Christian consciousness has made men doubt the Divinity of many of its precepts, unable to find holiness in its genealogies, unable to see shining examples in many of its saints, and still more unable to rest in the seemingly imperfect character of its God as so often portrayed. And latterly, advanced scholarship has further shaken the walls and bulwarks of this strong city by declaring that the Bible which we have is not in all cases a copy of the original writing; that its authorship is not in all cases what has been believed; that there are errors of science, errors of historical fact, discrepancies of statement, as well as many minor inaccuracies, which are by many held to show that the Book is not what has been claimed for it — the verbally dictated word of God. And now Prof. Briggs comes forward with the bold and radical assertions that the dogmatic spirit of the ages past has added

to the Bible much that does not belong there; has built up a wall of tradition and superstition around the Bible that must be broken through, if we would reach its real spirit and meaning; that God revealed Himself in times past as in the present time, not by verbal speech, but through human consciousness, and that this consciousness of the inspired men on coming to the surface of their minds and lives failed to find perfect expression, owing to the darkness of the age and the dark states of the men through whom it came, and hence that reason is required to storm the ramparts of traditionalism and human infirmity, before it can come into the presence of the very Word of God within the Bible. We see at a glance that the groundwork of visible authority is taken away; that that instinct of human nature which seeks a resting-place is destroyed. It is left to human consciousness to say what is Divine and what is not. You cannot, according to this idea of the Bible, place your finger on a single sentence and say "this is Divine — on this I can surely rely." If this doctrine prevails, and if human nature does not radically change, it is plain that this position will tend to destroy the Protestant Church, and strengthen the forces of the Roman Catholic and other authoritative faiths. It is the perception of this outcome that is producing so earnest an opposition to all teaching which allows even the slightest deviation from the doctrine of the full and perfect inspiration of the Bible.

Before stating the answer which the New Church gives to the question of authority in the church of the future, let us first consider the necessity of some visible, tangible authority, apart from one's own mental consciousness, as taught on the surface of the New Testament.

We read in JOHN i.: "In the beginning was the Word, and the Word was with God, and was God; . . . and was made flesh, and dwelt among us, and we beheld His glory."

We read in MATT. iv. that Jesus resisted Satan by the use of the words: "It is written . . . written . . . written."

The peculiar use of the expression "Word" (Greek, *logos*), used by John, has been much discussed. It seems plain that its use did not originate with John nor with Chris-

tianity, but was a late product of Plato's philosophy as expounded at the time of the writing of the fourth Gospel. It was used to designate the Divine Reason, Thought, or Idea, from which all creation springs, as in Genesis: "God said, Let there be light, and there was light;" or in the Psalms: "He spake, and it was done." Plato's teaching, in brief, was this: That the germs or prototypes of all created things existed first in the Divine in the form of ideas; and that the human mind, if it turns away from lower things and values wisdom above all other treasures, can be opened up so as to receive those ideas, and understand how to solve the problems of creation and of life, or receive the truth on these subjects in its own individual consciousness. Now the point I wish to make plain is this. The inspired author of this first chapter of John starts out with an endorsement of the current philosophy of the "Word," or the Divine Reason, but adds to it the thought that it was necessary for that Divine Reason or Word, to become incarnate, to be made flesh, and dwell among men, so that they could behold His glory, and thus to become an authority, a visible authority to men, an authority outside of themselves in whom could be concentrated all their faith, love, and worship. Thus the Gospel of John, instead of giving us our own consciousness as the sole basis for our faith, gives us the objective visible form of Jesus Christ as our authority.

But this is not all the authority which the Bible gives. Jesus Christ Himself, because He assumed our nature, and became subject to our temptations, required an authority outside of this nature, and even outside of His inner and Divine consciousness. Even He, open as His mind must have been, at least at times, to the sources of infinite truth, reason, love, and strength, must have an external and visible authority. Our second text declares what that authority was. It was the written Word, even as He, in His Divine nature, was the personal Word, or the incarnate Truth. Whenever the tempter came to Him to draw Him away from His purpose of living the Divine life among men, He could not find sufficient power to resist in His Christian consciousness, for temptation,

with Him as with us, closed up the interiors of the mind to those realms where Christian consciousness can alone obtain its illumination and its strength to battle with the world, the flesh, and Satan. It was necessary at these periods that He should fall back upon an external, visible authority, namely the written Word, and rebuke and conquer the tempter with the words, "It is written . . . written . . . written;" or as it has been well translated: "It standeth written" — fixed, unchanging, unalterable. And not only once, or twice, but all through His life, was the written Scripture His guide and authority. How often we hear it from His own lips, as recorded by the Gospel writer: "The Scriptures must be fulfilled." And they must be perfectly fulfilled. Not merely in their spirit, but also in their letter. Not merely in their chief commands, but also in what might seem their trivial particulars. The soldiers who brake the legs of the malefactors on the cross passed by Jesus, that the Scripture might be fulfilled, "a bone of Him should not be broken." The soldier pierced His side, that the Scripture might be fulfilled which said: "They shall look on Him whom they pierced." And what does this mean, except that the Scriptures are the Word of God, full and perfect, in spirit and letter, and not a mere spirit clothed with the traditions and imperfections of men? How did He, Divine in His soul, but infirm in His earthly nature — how did He become the "Word made flesh," except by obedience to the written Word, and thus overcoming and putting off forever all those imperfections, and putting on the Divine in place of them?

And so, when we consider our two texts, and their bearing on the questions proposed for our solution, we have reached from the Bible the conclusion that an ultimate, external, unchanging authority, was necessary to our Lord and Saviour; and that this authority was the written Word; and hence it is rational to suppose that it must be necessary to the church. We have also reached the further Bible conclusion that since the life of Jesus Christ consisted in conforming His life to the written Word, not overlooking one single jot or tittle (one single iota, the smallest letter in the Greek alphabet, or

one little horn, or smallest curve in the Hebrew letters), the Scripture as written must have been substantially a perfect revelation — the veritable Word of God.

And combining these Bible teachings with what we know of human nature, we reach the conclusion that the world will still require an authority, and that that authority will be, as in the past, the written Word of God.

But we have already seen that the written Word, as we know it and read it, is imperfect in many ways. The early Christians had outgrown the ceremonial law given to the Jews, and of course we have no literal use for it. The development of science has overthrown what has been supposed to be Bible geology and astronomy. It is widely believed that medical science has overthrown the Gospel teaching of demoniacal possession. It is plain that as a history the Bible is but a work of shreds and patches. The Old Testament morality is below the Christian consciousness of today; and its Deity is anthropomorphic. And now come the scholars to tell us that the original writings have been reedited and changed. How is such a Bible to be an authority for what we believe and hope to be the higher, purer, deeper, and more rational Christian consciousness of the great future? Where is the visible, reliable, external law, to rest on in temptation? Where is the fixed rock of reliance on which we can stand in temptation, as the granite cliff says to the ocean: "Thus far shalt thou come, and no farther, and here shalt thy proud waves be stayed"? Where is the visible written word of power with which we can meet temptation when love fails, and when the mind is dark, and when Christian consciousness is asleep?

And the reply is, that unless the church is to go backward to the childish state of blind submission to authority, that it must have new light upon the Bible, that will at once be acknowledged as from a Divine source, and thus authoritative, and also capable of satisfying the reason and the heart and thus the Christian consciousness of a free and thoughtful manhood age. If the Bible is to be the basis of authority, it must be explained anew. Its seals must be broken, and the

laws of inspiration be declared. That prophecy must be fulfilled which John saw symbolized in the vision of the Lamb opening the seals of the book which no man or angel could open.

This, we believe, has been done, and the result is, the Bible, or such part of it as is indeed the Word of God, is seen to be a Book of Divine parables, containing the wisdom of angels and of God. The key to unlock this wisdom has been given, and out of these old broken Jewish stories and traditions and barbaric deeds and often doubtful moralities there appears one harmonious and Divine declaration of the great truths which explain the mysteries of creation, reveal to man the secrets of his own soul and of his condition hereafter, and make plain the way to heaven. The truths thus revealed are reasonable, philosophical, and are self-witnessing to the heart of man, and thus their own authority to him who is able to receive them.

This view of the Bible excludes the idea that the secret of its vitality and power lay in the consciousness of the writers, and also the idea that the imperfections, or what we call such, which lie upon its surface, are a result of the imperfect attempts of the inspired writers to declare their own feelings and thoughts. It is indeed true that the surface of the Bible reflects the ideas and states of the times; but it is not true, as we understand it, that these imperfect things in the letter prevent the transmission of the Divine spirit to the childlike reader. The divinity of the Word lies in the fact that it is an organism of Divine ideas, clothing itself as it descends, first with angels' thoughts, and then with men's. It is not man's work, but the work of the Holy Spirit, making use of such materials in the writers' minds as would constitute a suitable basis in earthly symbolism for the Divine wisdom within.

The Word, then, is Divine in its inmost soul. It is with God and is God. It descends to the heavens, and weaves for itself a covering or clothing from the materials in angelic minds. It descends to earth, and there clothes itself in forms of human thought and experience; and these are the outer and earthly parables of the meanings and forces which exist

within. As all nature is a parable of hidden and spiritual ideas and forces, so is the Divine Word. The Lord and His angels dwell with us in it, and speak with us through it, when we read it in a humble and prayerful spirit.

The Gospel contains three pictures which symbolize to us the true character of the Bible, or those books of it which are really Divine and which contain higher meanings and an inner glory.

The first is that episode of the crucifixion, where the soldiers disposed of the Saviour's garments. The outer garment, being sewed in seams, they divided among themselves. The inner garment, being seamless, and woven from the top throughout, they cast lots for. The Word on the surface is this outer garment, which lacks unity, whose parts seem joined together by an artificial process; and the churches and individuals divide it up to suit their own creeds and wishes. But the inner and higher garment is a unit, seamless, woven from the top throughout. This, worldly men do not care for.

The next picture is that of the Saviour on the Mount of Transfiguration, His face shining like the sun, His raiment white as the light, and Moses and Elijah talking with Him. It is a picture of the Lord dwelling in His Word. The transfigured and beautiful garments are a symbol of the Word as angels read it; and Moses and Elijah are types of the Law and Prophets as we read them. They talk with Him; and He and His angels talk with us when we approach it in His name, for light and direction.

The last is the picture of the Holy City, New Jerusalem. The old earthly Jerusalem and the new are types of the Word as it has been regarded and as it will be. The walls of the New Jerusalem, garnished with all manner of precious stones, and laid on twelve foundations of precious stone, through which the light from within the city can shine, is a picture of the Bible's outside sense as we see it today, or with a knowledge of what is within it. Its meaning is precious. It has become transfigured, glorified, the earthliness and commonness gone out of it. And yet the literal sense remains. Foundations of precious stone are as solid as the limestone

walls of the old Jerusalem. The churches today which read the Psalter in their public worship are discussing whether to omit the imprecatory psalms, which seem so unchristian and revengeful; but as we read them, they are not so. They are precious stones, not common earthly stones. They are transfigured. The light of God's love shines through them. The enemies which David hates mean the selfish, evil affections which our Lord overcame in His own nature, and which we are to hate and overcome, and the twelve solid foundations of the wall are a picture of these practical parts of the literal sense which do not need the aid of the key of correspondence to reveal their meaning, but which teach real truths — true doctrines of faith and true precepts of life, which are to be altogether observed and done. Such are the ten commandments. They stand fast forever and ever, and are here taught by Divine as well as human authority. The light of heaven shines through them. They are not mere earthly human laws to be kept in fear of earthly loss. Such, too, are all those passages which teach the real truth about God, the Saviour, and the other eternal truths of the new age. They are the twelve foundations of the wall of the New Jerusalem.

You have looked at the outer end of the tube of a kaleidoscope, and have seen some little, misshapen, irregular bits of different colored glass within. But now look into the other end of the tube, and see what beautiful order and regularity those bits of glass have assumed. Such is the difference between the Word as viewed from the earthly side, or by science, and as viewed from the inside, in the new revelation given to the world today. On the surface a mechanical mixture of misshapen and often, in themselves considered, valueless facts. But within unified, beautiful, glorious, and heavenly.

And finally, what is the basis of authority in the church which shall adopt this view of Scripture? And the general answer lies in the character and quality of the truths which are revealed by this unlocking of the Word's inner treasures. Peter, James, and John did not ask Jesus on the mount of transfiguration for proofs of His Divinity. They saw proof

enough in the fact that the sad face and rough, worn garments of His common life could become thus transfigured and glorious. So we find the truths revealed an authority to those states of mind which come when we are lifted up on the mountain tops of our nature. And when we are not lifted up, we can retain the memory of what we have seen, as the three disciples retained the memory of the transfiguration. And at all times these truths harmonize with our highest reason, and are in accord with our best conceptions of God and right. The chief and central authority for our faith is the self-witnessing authority of truth itself, appealing to heart and mind. Thus we are convinced that God has spoken again, and has loosed the seven seals of His book. And so we find Him our final authority. And when we sink down into those lower states of temptation which come to us all in this world, and when the inner light goes out, and when the senses rise up and persuade us to listen to siren voices and to disbelieve the voice of God, then we have as our authority for action the stern voice of thunder from Mt. Sinai, framing the words: "Thou shalt not." For this stern form holds us by its appeal to our fears, when joined with the teaching that these commands are altogether to be observed and done, and are the veritable words of God, and the foundations on which our Holy City is to be built, if ever we expect to dwell hereafter in the Holy City of the Lord our Saviour.

And so, we believe, the Bible, as now opened in its real meaning, will still remain the authority of the church of the future. Not, however, the blind authority, but the authority of truth itself, supported by the evidence that the Saviour has come again to unfold its hidden things, and, as with the two disciples who walked with their Lord to Emmaus on the resurrection morning, to make our hearts burn within us, as He opens to us the Scripture. But as those disciples' joy was not full until they realized that the stranger who had thus made plain the mysteries of Jesus' life, and reconciled it with the testimony of the Word, was the risen Lord Himself, so do we need the belief that this is the Lord's doing, and that He is our final authority, before we can find these teachings

a strong city of refuge at all times. And so, with Hannah of old, we say, "My heart rejoiceth in the Lord." And with old Zacharias: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people;" and with Mary, the mother of our Lord on earth: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

Cincinnati, Ohio. JOHN GODDARD.

INSPIRATION.

SWEET spirit, lull me to slumber
With touch of rapt minstrelsy;
With the glow of poetic number
Lift the vail of eternity.
The song the forest sings,
The dirge the ocean brings,
Be thy moan.

Let the lily-like fragrance of hope
Breathe through thine immortal strain,
Let the accents of eloquence drop
Like the notes of a dying refrain.
As the voice of the lark,
As the grace of the hart,
Be thy tone.

Sing the death of earth-thralling sense,
And the pinions of spirit unfurled;
Sing the wane of the battle intense,
And the birth of an infinite world.
Of the peace of the soul,
Of the bliss of the goal,
Be thy lay.

Thrill the deeps of the healed heart
With the knowledge that sorrow is gone.
Let the incense of gratitude start
In an anthem of deathless song;
With the ills that have been,
And the burdens of sin,
Cast away.

Chicago, Ill. A. LINCOLN KIP.

THREE DREAMS.

I. — THE BOY'S DREAM.

JOHN MERTON was born in the New England village of Snowdon, and there he spent the years of his boyhood and youth. A very quiet little community was that in which he lived. The region all around was mountainous, and his own home was on the side of a high hill, from which he could look down on the village centre in the valley below, and on the river which passed through the very heart of the town. And if he wished a broader prospect, he could in a very short time climb a high mountain that lay back of the hill on which his home was perched, and look out over the country far and near. And a goodly view it was that was then unfolded to him. Mountain peaks, some green with their covering of forest, some blue and dim through the distance, were all around him. Lakes, almost too many of them to be counted, lay still and peaceful in the valleys. More than one river could be seen winding through green meadows toward some larger stream too distant to be visible. Church spires and clusters of houses around them dotted every bit of open country, and sometimes were to be seen high up on the sides of the mountains also; and very brilliant was the sight when the red light of the evening sun was flashed back from their windows. Quite a favorite resort was this with the boy, and here he drank in a love of nature and especially a love of mountain scenery, which remained with him through life. Often in the grey of the morning he toiled up the summit of the mountain, that he might see the sun mount above the horizon and light up the hill-tops, while the valleys still caught only the reflected light, and were but dimly visible through the mists that hovered above them. And here too he came at evening and watched the sun set, the shadows deepen, and the stars peep forth one by one from the sky. Sometimes long after sundown he remained there watching and musing, and, child though he was, his heart was filled

with a sense of the awfulness, the mystery, and the wonder of nature, as he turned homeward at last and pursued his way over the familiar path through the gloom and the stillness of the forest.

His absences did not trouble his father and mother. They were of the very best New England stock, sturdy, high-minded, thoughtful, and self-contained, pursuing contentedly a narrow round of labor, and yet cherishing larger beliefs and more generous ideas of life and duty than did their neighbors about them. The life aroung them was indeed poor and hard and narrow enough. Here, as in so many New England districts far away from the great centres of activity, the people were sinking down into a dull state of apathy, and of indifference to all the great movements and questions that were stirring the world. John's boyhood was passed in those stormy years of anti-slavery agitation, and even into these mountain towns the echoes of the great controversy, and of the exciting events that accompanied it, found their way, and caused some passing comment, and once in a while indeed a heated discussion. But as a rule the villagers of Snowdon were too much taken up with their own affairs to care for the wrongs of the slaves; and so they plowed and sowed and reaped and ate and slept and rested at last from their labors, without ever feeling that they were a part of the great world beyond them. And certainly the religious teaching they got from Sunday to Sunday did nothing to rouse them from this sluggish and torpid condition. From the pulpit they heard only the hardest, narrowest, and dreariest dogmas; and so familiar did they become with them that almost any one of them could have droned them forth as well as the preacher. And if sometimes the minister worked himself into an unusual excitement, and hurled at the pews the menaces of God's awful vengeance upon the wicked, what cared the occupants? By faith they were saved, and sure as they were that saving faith was theirs, they could listen undisturbed to the woes and sufferings that must visit unbelievers.

But very different was it with Thomas Merton and his wife. They read too much and thought too much to sink

into any such condition of spiritual and intellectual torpor. They had grown up together in a larger and more active community, and through their youthful years they had had refining and liberalizing influences around them. And so, though they had married and moved to Snowdon when still young, they had never lost the tone of mind and character they had brought with them. The hard and narrow creed of their neighbors did not satisfy them; and though they regularly attended the one church of the village, they took pains to procure liberal books and periodicals, which not only kept alive in them the broader beliefs in which they had been nurtured, but were the means of genuine spiritual growth. They conversed much with one another on religious themes, and were in quite hearty agreement about them. They were anxious, indeed, to be so, that there might be no difference of opinion between them as to what they should teach John, who was their only child. But though they agreed, they wisely refrained from formulating the details of their belief, and they would have been unwilling to declare themselves the adherents of any sect or school of thinking. They simply took the New Testament story as true, and tried to put it into their daily life. That it was true, wholly true, neither of them doubted. It seemed to them to bear the impress of truth upon every page; and if there seemed to them sometimes to be inconsistencies in the narrative, they agreed in thinking that these did not concern essentials, and that their erring and imperfect minds ought not to expect to have a perfect and unclouded vision of the truth.

Of the two the woman was the rarer and the finer character. Her mind was spiritual, and she approached religious subjects with deeper yearnings and aspirations than did her husband, and read her Bible with greater constancy and fondness. Its language and its imagery became exceedingly familiar to her, and were a daily inspiration. She loved all that was poetical and mystical in the book, and in the strange and beautiful visions of the prophets and St. John she seemed to catch glimpses of more glorions truths than the world had ever realized. And yet still she dimly apprehended, and ever did

the wondrous words recur to her and haunt her both at hours of labor and of rest. No, she could never quite fathom them, but they made life bright and joyous and beautiful to her, and often they gave her the truest help and comfort. If duty became hard and trying, and her strength seemed scarcely equal to the burden of the day, she found herself exclaiming, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires." If she was tempted to think better of herself than of her neighbors because of their bigotry and narrowness, she thought of the words, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags;" and straightway she became humble-minded again. As the sun descended at evening and the western sky was aflame with every beautiful hue, she thought of the Sun that shines without setting, and repeated the words of promise, "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." And she would add the verse from Revelations, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." And when the Christmas season came round, her mind was full of the old prophecies, which she repeated over and over to herself. "A man," she would exclaim, "shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." And then, thrilled with the thought that the Man had really come and might be even at that moment striving to do his work in her, she would also say, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And she too, like her boy John, was a worshipper of Nature. She admired all the beauties of mountain, valley, stream, and grove, and they had many voices for her. Once in a while she climbed with him the mountain top he loved so well, and there, silent for the most part, but in perfect sympathy, mother and son watched

the hills and the valleys grow dim in the fading light of evening.

The man was less poetical in temperament, but rarely sagacious in poetical things, upright, fearless, decided, and kindly. The townspeople knew he had no sympathy with their ways of religious thinking, but no man among them was so much respected or so much sought for counsel and advice. His occupation was sheep-raising, and so much attention did he pay to the quality and the comfort of his stock, that his wool always commanded a good price, and his means were more ample than those of the other villagers. He was not in such close sympathy with the boy John, as was his wife; but he saw that the lad was gifted with an unusually quick mind, and this he took great pains to train and improve. He taught him good sense and practical knowledge, and these being imparted, he felt sure that his dreamy temperament would work him no harm. For John always had ample power of persistent application, and in his studies he easily led all the other boys of the town.

But a dreamer he certainly was. His imagination was very active, and he cultivated it even from childhood by poetry and tales. His mother early instructed him in religious things, and he eagerly drank in all that was told him without questioning its truth. No sooner did he learn of a world higher and better than this one, than he began to think and ponder upon it, and to wonder what it was like. He learned to associate with it the most beautiful things he saw in this world, or that he heard of, and a great longing to know the whole truth about it filled his mind. One day when he was about ten years old, he took the "Arabian Nights" with him to the top of the mountain near by (for he had already learned to resort there), and after reading some of the wonderful stories of beauty and enchantment, he fell asleep. And while he slept he dreamed, and so full of wonder and of brightness was his dream that it filled him with joy and happiness; and even while sleeping his sense of pleasure was greater and more vivid than almost any he had ever experienced.

He dreamed that he was in a palace, playing with children

of his own age, and everything that met his eye was rich and beautiful. The walls of the palace rooms were high and were made of all kinds of rare and costly materials. No room was like another, but each had its own distinctive tone and character. In one room the ceiling and the walls were one blaze of gold and bright jewels, and so radiant was the light that flashed from them that the eye soon wearied of the brightness. In another all was silver and pearl, with draperies that were in perfect harmony. Another was made of beautiful woods, inlaid with perfect skill, and forming such exquisite and such varied patterns that it would have required days to trace out and understand them all. And some rooms were similarly formed of marbles and other stones of rich and varied hues, and here again the beauty of the tints and of the patterns was such as no structures upon earth could show. Other rooms were adorned with draperies of the richest texture and colors; in one there would be a wonderful blending of many different tints, in another nothing but red or blue or brown or grey, but always the tone of the color was so perfect that it was restful to the eye. In some rooms the walls were all of transparent crystal, and the light that streamed in through them was glorious in its brightness; in others it was softened by windows and hangings, sometimes to such a degree that it seemed to invite quietness and sleep. And the rooms were as different in size and shape as in the materials of which they were made. One was a vast hall, so vast that the eye could dimly see what was at the further end. Its height was nicely proportioned to its size and through it ran rows of mighty marble columns, while high up overhead was a roof of crystal. Into this hall the children thronged in vast numbers every morning, but without confusion or disorder; for they came in small companies, each company being led by a man, and having its own special door of entrance. Each company marched with perfect quiet and order to its appointed place and was then seated, for the hall was full of seats. All sat facing the east, and when the hall was filled with the children and their leaders, there shone through the eastern wall, which was of crystal, a wonderful light which

grew brighter and brighter, though never too dazzling, and each child knew that it came from the Lord. It was a golden light, softer and sweeter and yet far brighter than any that is seen on earth. After a time it took various hues, changing almost imperceptibly from one to another, until it had passed through all the colors of the rainbow. And each of these changing hues was enjoyed by the children, but yet they were glad when it became golden again. And now there stole through the hall a rich soft music, somewhat like the music of an organ, which gradually grew loud and grand but never lost its sweetness; and then it slowly died away. When it had ceased a voice was heard through every portion of the mighty hall, not loud, and yet so full of volume that it thrilled the heart of every child, and seemed to be speaking to him alone. The words it spoke were some of the simpler and the more beautiful verses of the Bible, but they were uttered with so much feeling that they seemed to have a deeper and fuller meaning than they have to those who read them on the earth. It seemed as if every word was full of Divine love and tenderness. Soon the voice died away and for a little space there was perfect stillness; and then all the children rose noiselessly from their seats and sang. What they sang was a hymn, simple but beautiful, and in the singing their voices blended perfectly, none leading and being thereby made more important than the others, but each performing perfectly its own humble part, and helping to make the choral song complete. When the singing was over the light faded, becoming like that of common day, and the children and their leaders left the hall as quietly as they had entered it.

There were other rooms, large indeed, though not nearly so large as the great hall, in which many children met and played together. Others were smaller, and some very small, as if made for two or three only. Some were square, some oblong, some oval, some round. There were many stories to the palace, and in the centre was a vast circular hall, in the middle of which was a golden stairway ascending to the very top of the palace. It was in form a spiral, so that as one ascended his gaze was continually shifted from one part of the

hall to another, and thus all its varied beauties of arch and column and draperies and mosaics and carving were successively brought to the eye.

Outside of the palace was a garden which was even more beautiful than the beautiful things within. There were green lawns, beds of flowers that showed every hue, brooks of clear water which made sweet music as they ran, groves containing every variety of tree, and lakes through whose crystal depths the bright-hued sands of the bottom could be seen below. And all through the garden ranged all kinds of innocent animals, with which the children roamed about and played. Beautiful too was the light that rested over this rare playground, for bright as it was it always seemed to have in it the sweetness and the freshness of the light of morning, so that its rays never scorched or burned.

But the most beautiful thing in the palace or the garden was the children themselves. Their faces were all bright with happiness, and no dark or sullen expression ever shadowed them, for among them all love reigned supreme. Whatever sport or play they engaged in, the spirit of selfishness was wholly banished from it, and so their merriment was never interrupted by cries of anger or pain. Sometimes they sported in large troops together ; and sometimes they divided up into small groups, each seeking some small room in the palace or some retired spot in the garden. But whether their groups were small or large, there were no children that took leadership upon them in the same way that it is taken by resolute and self-willed children on the earth. Some there were who excelled in stature and strength and energy and dignity of bearing, and the rest looked up to them and gave special heed to their suggestions. But this deference did not puff them up with conceit, or make them fond of forcing their own wills upon the others. Quite the contrary, they were very gentle and humble-minded, and while accepting a certain measure of leadership they endeavored to use it solely for making the others more contented and joyous and happy. So no disputes ever arose among the children, but if differing opinions were expressed, each was more anxious to consult the wishes of the rest than he was to have his own view

adopted, and hence perfect harmony reigned and agreement was speedily reached. Moreover no child was neglected or left alone, but each was made to feel happy and at home; for each was rendered attractive by the spirit of love and unselfishness that was in him. No child was dull, for his desire to serve the rest and make them happy quickened his faculties and suggested to him ways of service. Indeed the brightest and quickest children were those who were most loving and unselfish, for the love in each one was his very life, and all his thoughts and all his acts were prompted by his love.

The dresses of the children were of infinite varieties of color and fabric and pattern, but all were beautiful and most attractive to the eye. But the dresses of the sweetest-minded, most innocent, and most unselfish children were the most beautiful, for the love of the child affected his clothing, and the purer and nobler his love for others was, the fairer was the garment he was clad in. Nor did these bright garments become rent and soiled as the children played. A torn and unclean garment would have indicated some badness or impurity of mind, and no such evil existed among them. So, however hard they ran and sported and frolicked, their dresses kept their freshness and their purity; or, if they were a little rumpled by rough play, they became orderly and neat as ever when the play was over. So likewise was it with their own bodies. They never hurt one another and they never even suffered bruises and pains through accidents; for the universal spirit of love and unselfishness that reigned among them protected them from all such harm. As there was nothing impure or evil in the mind, none of the suffering which all comes directly or indirectly from evil could touch them.

With these children our little dreamer seemed to walk and play; in such halls and through such a garden he seemed to wander, until he woke from his slumber and knew that it was all a dream. Too deeply impressed to read further in the book he had brought with him, he hastened home to his mother and laid before her what he had seen in sleep. And his mother told him he had dreamed of heaven.

St. Louis, Mo. EDMUND H. SEARS.

DR. SCHAFF ON "SWEDENBORGIAN EXEGESIS."*

THE last literary work of this prolific writer, who failed through ill-health to complete his book, is a treatise intended as a general introduction to the field of theological study. In his professorship at Union Theological Seminary, New York, he has lectured over this ground and now seeks to provide a book for students to use after his lecturing is over. He has been fifty years in such work, both in Europe and America, and has performed an unusual amount of literary labor, with what success we will not assume to say. In this "Propaedeutic" he goes over the whole field of religions and methods of exegesis, making brevity his rule, not producing a reference book which will set aside the encyclopedias, and perhaps even giving a wrong impression as to the work which he did in his better years. He is about seventy-four years old.

It seems to be well to call attention to one short chapter which, for the sake of fair criticism, we quote entire. It is chapter cxxxix. and is as follows:

THE SWEDENBORGIAN EXEGESIS.

Emanuel Swedenborg, the Swedish seer or visionary (1688–1772), in extreme contrast with the skepticism and infidelity of his age, came out with a new revelation and theory of Scripture interpretation, but exerted no influence on the regular course of historical development. He stood outside of the main current of history.

He distinguishes between the literal or natural, and the spiritual or celestial sense. "All and every part of the Scripture, even to the most minute, not excepting the smallest jot and tittle, signify and involve spiritual and celestial things." (*Arcana Cœlestia*, I. No. 2.) This deeper sense is in the literal as the thought is in the eye, or the soul in the body, but was lost until it was revealed to Swedenborg. His allegorizing is arbitrary and fanciful, often ingenious, often absurd. Examples: The first chapter of Genesis,

*Theological Propaedeutic. A Manual for Students. By Philip Schaff, D. D. New York: The Christian Literature Co. 1892. pp. 233.

in its spiritual sense, represents the regeneration of man; the six days, the successive stages of regeneration; Adam in Paradise, the oldest church; the four rivers in Eden, goodness, knowledge, reason, and science. All the geographical and personal names of the Old Testament are filled with mysteries. In this respect he goes further than Philo and Origen in their allegorical method, but differs entirely in the application, and especially also in his views of the canon.

With an ultra-supernaturalistic inspiration theory Swedenborg unites a rationalistic view on the extent of the canon. He rejects from the Old Testament the Solomonic writings and Job; from the New Testament he excludes the Acts and Epistles, especially those of St. Paul, from whose doctrine of the atonement and justification he entirely dissents. Even in the remaining books, the Gospels and the Apocalypse, he admits only the words of the Lord or of an angel, as strictly divine, while the words of an apostle or evangelist reflect the limited knowledge of enlightened men and have only one sense, the literal.

The exegesis of Swedenborg is original, but critically and theologically worthless, and hence ignored in commentaries. *Arcana Cœlestia* (Com. on Genesis and Exodus), London, 1749 sqq. (ed. Tafel, Tüb. 1833–42. English translation in 10 vols., New York, 1870). *Apocalypsis explicata secundum sensum spiritualem*, 3 vols. (English translation in 6 vols., published in London and New York by the Swedenborg Publication Society).

It will be seen at once how unfortunate it is that the bad English which the translator used in rendering Swedenborg's perfectly correct Latin should appear in the only quotation here made. Had not Dr. Schaff been a foreigner he probably would not have put such English into his book. The general remark about "allegorizing" is of course the author's opinion which he has a right to form and express, but the "example" which he gives is so incorrectly taken that it is worthless as to the four rivers. In speaking of the contents of names as "mysteries" Dr. Schaff seems to forget those at least which were bestowed by God with their meaning given at the time. And have the Divine names no significance to this learned Biblicist?

We do not know a more blundering account of the canon than Dr. Schaff has given. It is of course understood by

those who do not consult rumor but the books, that Swedenborg rejects nothing from the Bible. He freely quotes from Job and Paul, with perhaps more respect than any professor in Union Seminary feels for them. He expressly points out the nature of the inspiration of these books. Had Dr. Schaff stated what books of the Bible have spiritual significance as well as literal, he would have done some good in the cause of truth; but, as it is, he simply misleads. Dr. Schaff's deference to Paul seems to us a mere untruthful appeal to prejudice and is wholly inexcusable. What is said as to the Gospels and the Apocalypse is also, as every one knows, entirely erroneous and leads to the conviction that, when Dr. Schaff does not know about a subject, he draws on his imagination. With the question of the worthlessness of the works of Swedenborg we will not deal here, but we note with surprise that Dr. Schaff does not know of the "Apocalypse Revealed," "The Internal Sense of the Prophets and Psalms," "The White Horse," "The Doctrine of the Sacred Scripture," or "The True Christian Religion" in its explanation of the Decalogue. It will be seen that he has a correct reference to the "Arcana," but refers to the imperfect edition of the Apocalypse Explained. But into these he has apparently never looked except so far as n. 2.

We do not think that a younger man in a professor's chair would produce such a chapter as this. The very brevity which he must use would lead him to feel that he had no space to waste on errors, and, if he did not decide to leave the exegesis of Swedenborg alone, in view of his limits of space and information, he would at least be careful to state only what he could substantiate. Certainly this "Propaedeutic" can be no fair example of the teaching at Union Seminary.

Cambridge, Mass. THEODORE F. WRIGHT.

OPEN LETTERS.

Editor of the New-Jerusalem Magazine: —

I SEND a copy of Henry George's answers to Herbert Spencer. It is not only a conclusive answer on the practicability of a principle of economics acknowledged by both; but in doing this George has brought Spencer's materialistic philosophy to the test of principles of justice which are a part of the common stock of knowledge. This is rarely done and I know of no instance in which it has been so well done in modern discussions. Materialistic philosophy usually escapes this test, by making hypotheses and gathering about them a cloud of technical expressions, and then treating acquaintance with these technicalities as if it were knowledge of the subject. George has unmasked this by bringing the philosophy, or some of its conclusions, to the light of principles of justice generally understood and accepted.

Spencer has his following largely from classes of men who have not time to go into the details of his reasoning, and who really think that the philosophy is all deduction from evolution as established in natural history, and so respect for the science of evolution is made to confirm a materialistic philosophy. In fact evolution affords the best illustration I know outside of human experience, of how God creates and sustains from within. Materialism is a perversion of what is known of evolution.

Quincy, Cal. JAMES E. MILLS.

"EVILS cannot be removed unless they appear. The meaning is not that man should do evils, in order that they may appear; but he should examine himself; not only his deeds, but also his thoughts. . . . Unless man were permitted to think according to his will's love, which is implanted in him by inheritance, that love would remain shut in, and never come to his sight. But when man is allowed to think the evils of his life's love even so far as to purpose them, they are cured by spiritual means, as diseases by natural means." — *Swedenborg*, Divine Providence 278, 281.

DOCTRINAL STUDIES.

FIRST NOTES ON THE SCRIPTURES.

It is noticeable that, in passing from Genesis to Exodus, Swedenborg adopts a somewhat different method of treatment. He less often quotes the Sacred text, but merely gives the verse reference. He does not extend his explanation over several planes of meaning "proximate, interior, more interior, and inmost," but makes a single explanation of the spiritual meaning. Thus he draws somewhat nearer to the style of the "Arcana," and at the same time indicates the progress of his enlightenment. Yet we shall find many personal passages of much significance. Thus he inserts as a parenthesis, when treating of the two Egyptian midwives of Exodus i., the remark:

> See what Shiphrah and Puah signify elsewhere, for I seem to remember to have heard that the two tables of the Law are signified by them. (Adv. ii. 1546.)

Another such remark follows closely:

> See if anything is to be said about saints so called. (1547.)

The care of the Lord over those women, who received blessings for their faithfulness, leads to the declaration:

> It is sometimes permitted to spirits of evil nature to exercise their wrath and hatred upon me with fury and to assail me violently, yes, even to attack with deceit, but I have remained safe in their midst by the aid of God the Messiah, nor could they do more than to make the effort, so that they retired amazed, very abusive, and confessing that their cunning, violence, and fury were of no avail. (1558.)

In speaking of the words of the Lord to Moses from the bush, he says:

> Words are clearly heard, from any place, at a distance, wherever God the Messiah pleases and indeed so clearly that they are heard

and answered by men. This has often been spoken of above and testified to from a year's almost continuous experience, so that no one will wish to raise a doubt. But it is God Messiah alone who speaks by spirits and angels, for beside Him no one lives, since all, whether angels, spirits, or men on earth, are but instrumental causes. This I have experienced during the year so that nothing can be more fully verified. But how it is permitted to the evil to speak wickedly, yea to blaspheme God the Messiah, shall be told below, for every one is permitted to speak according to his nature for many reasons, to present which would fill pages. Thus no word which I offer or write is mine, as I can solemnly testify. Therefore, if any one attributes to me one jot of the truths which have been written, whether he be on earth or in heaven, he does such an injustice to God the Messiah that he can not be pardoned except by Him. (1654.)

To this he added in the margin this remarkable note, which shows how fully he realized the unpreparedness of men to receive so new an idea:

Yet see how this may be explained in other terms, for every one is very weak, so that he attributes what is done to himself; lest consciences be thus weakened; see how it may be permitted by the Divine mercy to present and change the above words.

This reduction of his selfhood to nothing in order to be defended from temptations is frequently alluded to, and in one place we read:

I have talked today with those who are about me, that they are nothing and that we are nothing but mere instruments or organs, which we could so clearly experience that nothing could be more clear. (1683.)

The Mohammedans are mentioned, perhaps for the first time, in a brief interjected chapter on Babylon, at the end of Exodus iii.:

The prophecies do not fall in the same way upon the Mohammedans because they cannot be called the great harlot, since they are ignorant rather of God the Messiah and His church, so that such unfaithfulness cannot be predicated of them; nor do they have the Old or New Testament; from which it follows that most of them have what is called insuperable ignorance. Thus such a

judgment would not be borne against those who do not know the Word of God the Messiah ; nor would it have been borne against the Jews if they had not had the Word ; wherefore it is said of them that they see light, yet walk in darkness. (1722.)

The thought as to man as an instrument in the Divine hand soon appears again :

That man thinks, understands, wills, or does nothing of himself has been so clearly testified above that nothing could be clearer ; but that every man thinks and acts according to the nature developed by his affections, is also so true that nothing can be truer. He can indeed be compelled to speak otherwise than according to his nature, but this is falsehood, and is not permitted any one in the presence of God the Messiah. (1761.)

References to those who are spiritually about the author when he is writing of the affairs in which they were concerned are frequently made :

What is here said of Moses, he and many others, of whom there were a great number as I perceived from their murmuring, have acknowledged to be true, no one taking exception, and have admitted that they could take hold of nothing in what is written above that is not altogether agreeable to the truth itself. (1779.)

The incident of Zipporah circumcising her son was not plain to Swedenborg when he came to Exodus iv. 24–26 in course, and he added to what he wrote this note :

For the meaning of the words in these verses look to Nos. 1813 to 1824. When I wrote first I was in obscurity. (1788.)

Looking on to the place pointed out we find the remark :

The contents of these verses are obscure unless revealed by the Divine mercy, for they are arcana which can never be plain except by the aid of God the Messiah alone. Therefore they are here taken up again. (1813.)

Certainly nothing could more fully show the right spirit, the spirit of a true disciple. But even now he feels his limitation as he engages with the words a second time, and he says :

What is meant in a general sense by the son of Moses whose

life was threatened cannot be stated for the reason that I am still obscured in respect to it. Why this is permitted I do not yet know. (1820.)

Evidence that the writing here was expected to be used, but to be thoroughly revised before it should be printed, abounds. In Nos. 1858 to 1860, when speaking of events in the life of Moses, he inserts no less than nine times the words "find the place and cite the words," and the ninth time he says, "find the place and cite the words and then, if permitted, tell what they signify." (1860.)

In Adv. i. 1003 he had described his admission to spiritual scenes as having begun in April, 1745. This date appears again in 1957 when he says that he was in London in the month of April, 1745. It was in that year that he published in London the "Worship and Love of God."

The term *arcana cœlestia* occurs in an interesting manner somewhat further on when he is speaking of the actual nature of the miracles and rebuking a possible belief that the account of them is not literally true:

Here warning is to be given as above that it must not be understood that by the cattle of Egypt cattle are not meant. The miracle took place just as described, but it involved what has been written. So also the acts of the patriarchs' lives were such as the proximate or historical sense describes, still they involve heavenly arcana. (2031.)

A good sentence to pause upon is found when he is treating of humbling one's self, Ex. x. 3:

Humiliation is the first degree of the adoration of God the Messiah, for so long as a man is proud, he worships himself as an idol, and then he cannot be heard at all, for he is not in the way of truth. So far as a man wanders from the way of truth, he is not heard, for the way of truth is God the Messiah Himself. By humiliation one comes into the way of truth. (2082.)

A. E. 1146, IVORY.

In reading the ordinary translation of A. E. 1146 one

finds the words "camel [elephant]" occurring where he would expect to find "elephant" alone, because the subject of discourse is ivory. Turning to the Latin as published in London, 1789, he finds *camelum* alone. In the photo-lithograph it is *camelum*. In his Latin edition Rev. S. H. Worcester has *elephantum*, with a note saying that he has written this in place of the original word. He also refers to A. R. 774, and there substantially the same passage is found with ivory described as the elephant's tusk. That the author knew the qualities of the camel and also those of the elephant is clear from many passages which it is unnecessary to cite. See in regard to the camel the explanation of the saying as to the camel and the needle's eye, in H. H. 365, and many statements in the "Arcana." A passage mentioning the elephant at some length is in S. D. 5896.

How then comes the one term to be found in place of the other in A. E. 1146? It is remarkable that elephants and camels are named in the closest connection very frequently. Thus in D. L. W. 346 the more perfect animals are said to be elephants, camels, horses, etc. In S. D. 4705 we read of camels and elephants seen in the other life. In A. E. 1200 we read that the animals seen in the world of spirits are camels, elephants, horses, etc. In T. C. R. 68 the feebleness of unaided man compared with the power of evil is compared with that of a locust against an elephant or of a fly against a camel.

It seems to us that this close companionship of the two terms is enough to account for the use of one instead of the other in an unpublished work like A. E., and that the editor of 1789 should have freed the paragraph from the word which was out of place. It is certainly to be regretted that, in the "Concordance," Mr. Potts has ignored the testimony of A. R. 774, and the correction made by means of it in the Worcester edition, and has left under Ivory the statement in the form to suggest that Swedenborg was ignorant here when he clearly was not so. In the previous article under Camel, however, Mr. Potts made no reference to this passage.

BOOK NOTICES.

DANTE AND SWEDENBORG, WITH OTHER ESSAYS ON THE NEW RENAISSANCE. By FRANK SEWALL. London: James Speirs. 1893. pp. 152.

A BEAUTIFUL book Mr. Speirs has made of these essays, most of which are not unknown to New-Church readers, but which will reach a larger and a different circle in their present form. Moreover Mr. Sewall has very much enlarged and strengthened the papers which he originally printed under the heading, "Swedenborg and Dante," and has put in more of Swedenborg than before. So has he done with the essay on "The Spiritual Sense of Dante," which is a review of Dr. William T. Harris's book with that title. The remaining essays are, if we mistake not, fruits of Mr. Sewall's life and study abroad. They are "Greek Philosophy in its Relation to the Lord's First Advent," "The Italian Renaissance in its Relation to the Lord's Second Advent," "The New Renaissance," "Faust in Music," and "The Secret of Wagner." These latter essays have not so distinctively the tone of our literature, and that on Faust appeared in the *Contemporary Review*, but they all go well together and are the fruits of intelligent study of worthy topics by one occupying our point of view. Four sonnets are added for embellishment, the last of which seems to us the strongest:

ALL THAT DOTH PASS AWAY.

"Alles Vergänliche ist nur ein Gleichniss." — GOETHE.

All that doth pass away is but the form
Reflected from the real that remains.
'Tis I that bear within me peace and storm,
The world with all its losses and its gains.
Even the body's shape and all its sense
Is but the mirror wherein I may scan
My inner self; but bear the mirror hence
Or break to atoms, still remains the man.
So death may change the outer circumstance
But to reveal the real world within,
And let me see, in one astonished glance,
The vision of my virtue or my sin;
And going hence from out this shattered shell
I carry with me my own heaven or hell.

Mr. Sewall seems to us to have done wisely in publishing his book abroad, for there is a larger interest in such themes among our English brethren than with us. The lack of culture in this respect among our people here will be remedied in time, but at present they are absorbed by matters of more immediate thought and duty. It is therefore fortunate that Mr. Sewall leads them in the direction of his literary studies.

LESSONS IN CORRESPONDENCES. New York: New-Church Board of Publication. 1892. pp. 398.

NOTHING could be better adapted to its purpose than this treatise by the Rev. William L. Worcester, who has been at work upon it for some years. The pages are small and the chapters short. The style is vivacious and winning. Common usage in daily speech is drawn upon at the beginning of each subject, and then we have such recourse to the Word and the doctrines as will be most likely to place the idea with clearness and cogency before the mind. In this way Mr. Worcester goes over Correspondences in an introductory chapter, High and Low, Heat and Cold, Light and Darkness, Seeing and Hearing, Eating, Speech, Hands and Feet, Sickness and Healing, Childhood, Youth, and Old Age, Animal, Vegetable, and Mineral, Sheep and Goats, Oxen, Horse and Ass, Swine, Lions, Serpents, Birds, Fishes, Insects, Leaf, Flower and Fruit, Olive, Vine, Fig-Tree, Palm, Grains, Timber-Trees, Water, Clouds, Sun, Moon, and Stars, Quarters, Numbers, Rocks, Precious Stones, Ivory and Pearl, Gold and Silver, Copper and Iron, Representative Countries, Palestine, Houses and Cities, Tabernacle and Temple, Garments, and Representative Persons.

We regret that a volume so full of a single author's faithful work should be published anonymously with its principal title "Manuals of Religious Instruction. Doctrinal Series, No. 4," and the addition "Prepared by a Committee of the American New-Church Sabbath-School Association." There can be of course no objection to noting in a modest way that this volume is reckoned in the series of manuals and that the committee has provided for its preparation, but it is every way objectionable to make the claim that the committee, though all worthy men, "prepared" it. Other members of the Committee have prepared volumes and have also suppressed their names, but the time for anonymous work has gone by, and as all our contributors sign their names to their articles, all our authors of books should confess themselves.

This book will be valuable outside of classes and especially to the teacher; it is a good book to read in the family, to consult in the study, and to circulate as an introductory volume.

SELECTIONS FROM ISAAC PENNINGTON. Boston: Roberts Brothers. 1892. pp. 113.

THIS little white book is an instance of survival in literature of worthy words, however humbly spoken. Isaac Pennington, who was born in 1617 and died in 1679, was a London business man, and became a member of the Society of Friends in 1658. He was five times imprisoned, especially for worshipping God in his own house. From prison and otherwise he wrote many letters, and of these some extracts are given here. They have the spirit of a true Christian and show that subordination of self which our doctrines distinctly teach:

It is the Lord's mercy to give thee breathings after life, and cries unto Him against that which oppresseth thee; and happy wilt thou be, when He shall fill thy soul with that which He hath given thee to breathe after. Only, let thy heart wait for strength to trust Him with the season; for His long tarrying is thy salvation and the destruction of those enemies which, while any strength remains in them, will never suffer thee and thy God to dwell uninterruptedly together. Therefore they must needs die, and He who hath the power to kill them knows the way; which, to the appearing of the sense, will be as if He meant to kill the life of thy soul and not of them. But lie still under His hand and be content to be unable to judge concerning His ways and workings in thy heart; and thou shalt at times feel an inward leaven of life from His Holy Spirit, whereby He will change and transform thy spirit into His likeness in some measure, for the present. And, though it be quickly gone again, and the whole land so overspread with enemies, that there is no sight of redemption or Redeemer left, but the soul in a worse condition than before, yet, be not troubled; for, if troubles abound and there be tossing and tempests and no peace, nor anything visible left for support; yet, be still and sink beneath, till a secret hope stir, which will stay the heart in the midst of all these, until the Lord administer comfort.

This is the voice of a much persecuted man who had no word of bitterness but who made his sufferings a means of grace. Little did he know that he spoke immortal words.

THE MORAL INSTRUCTION OF CHILDREN. By FELIX ADLER. New York: D. Appleton & Co. 1892. pp. 270.

THIS volume contains the substance of a course of lectures delivered at the School of Applied Ethics, held at Plymouth, Mass., in July, 1891. Five of the lectures are introductory and deal with the "Problem of Unsectarian Moral Instruction," "The Efficient

Motives of Good Conduct," "The Opportunities for Moral Training in the Daily School," "The Classification of Duties" and the "Moral Outfit of Children on Entering School." The author's general ground is that moral instruction must be given, that it can be given without offence to sectarians, and that, if properly begun at a very early age, it can go on in school very successfully. He next gives five lectures on the use of fables and selected stories from the Bible and from Homer as a "Primary Course," and then goes on with seven lectures on "Lessons of Duty" which make up the "Grammar Course." There is an interesting appendix on the "Influence of Manual Training on Character," which he holds to be altogether salutary. The only point in the treatise which raises a serious question is as to the use of the Bible stories. It is well known that Mr. Adler's views of inspiration are negative, but we do not know that that affects him at this point. He would teach positive moral lessons from the Bible and he shows how he would do it. He would say to the children:

> Once upon a time there were two children, Adam and Eve. Adam was a fine and noble-looking lad. He was slender and well built, and fleet of foot as a young deer. Eve was as beautiful as the dawn, with long, golden tresses and blue eyes and cheeks like the rose. They lived in the loveliest garden you ever heard of, etc.

So he goes on with a lesson of obedience. Then he takes up Cain and Abel for passion, and Abraham, and Noah, and the rest, never gainsaying the direct lesson of the original story, but filling up with details as he will. We confess that it seems to us inadvisable to thus depart from the literal story, but we deem the matter worthy of attention by our people, since there is a certain power still attaching to the modified story, which he expects to go over again more exactly at a later period.

THE YOUTH OF FREDERIC THE GREAT. By ERNEST LAVISSE. Translated by MARY B. COLEMAN. Chicago: S. C. Griggs & Co. 1892. pp. 443. $2.00.

FREDERIC THE GREAT was born in 1712. This book carries his story only so far as 1733, and stops before he had obtained the crown and had entered upon his famous career. It contains the story of the father's harshness and the son's intrigues. It cannot be called an agreeable book, and yet carefully made up from documents as it is, it gives an authentic account of the life of that day. Much falsehood, much selfishness, much hypocrisy charac-

terized the age, and there would seem to have been no affection in or near the royal family. When his father forced a marriage upon him under Austrian inducements, Frederic said, "I will marry, but after it is done, good-bye to Madame, and the right path." He kept his word. To New-Churchmen so thorough a study as this of the period of great moral darkness preceding the judgment is profitable for instruction, and wholly confirmatory of their faith.

AFTERGLOW. By FREDERIC A. HINKLEY. Boston: George H. Ellis. 1892. pp. 81. 50 cents.

THE author is lecturer to a society in connection with the Unitarians, but not exactly a church. He gives us here four discourses, eloquent though rather vague, the first of which after the death of a daughter is very pathetic:

> Eternal goodness within the mystery; immortal beauty everywhere, — I will try to dream of these the more reverently and tenderly, since they have touched my soul in a life so beautiful and true.

THE INSIGHT OF FAITH. By HENRY WILDER FOOTE. Boston: George H. Ellis. 1892. pp. 115. 50 cents.

MR. FOOTE, long minister of King's Chapel, Boston, was a Unitarian of the Channing type, and his preaching emphasized the positive side of his faith. His widow has made extracts from his sermons and has printed them in a neat volume. Here is one:

> It is Christ Himself who is the substance of the Truth which He reveals. He bears witness to the nature of God and the nature of man and the eternal life which now is and is to be forever; and our undying love and gratitude and reverence go out to meet Him, because He stands before us so fully at one with the Father that the spiritual truths of God's kingdom and of the Being of God Himself are perfectly revealed to us in His Word and life.

New-Church Almanac for 1893. Compiled by James Speirs. London. Five cents.

WE are amazed at the excellence of this well arranged little book of thirty-six pages of information and good reading. This is the twenty-first of the annual issues complied by the editor of *Morning Light*.

THE NEW CHURCH.

COÖPERATION IN PUBLICATION.

In a kindly notice of the Rotch Edition of "Heaven and Hell," which appeared in the *New-Church Magazine* of London, recently, and was undoubtedly written by its editor, the Rev. John Presland, we find these pertinent remarks:

> It is understood that Mr. Benjamin Worcester has provided the present translation. The perusal of his admirable version will revive the often-urged query, Why cannot the American and the English branches of the Church *combine* their scholarship in this work of translation? Among the good things effected by the last Conference, not the least was the response made to overtures from our brethren beyond the Atlantic to coöperate with them in some departments of our common work; and it would surely conduce to economy alike of time and labor and money, if the two countries could similarly combine in the important task of providing trustworthy and fairly uniform versions of those heavenly writings of which we are alike the custodians.

This will certainly strike our readers as being eminently sensible. How far it can be carried out is an interesting question. There are two agencies in this country to which the work of producing standard translations seems to have been given up, namely, the Swedenborg Printing and Publishing Society and the Rotch Trustees. The former has distinguished itself most by its edition of the Latin, but in connection with this it has begun to issue a Latin-English Edition in which the translation is new. Having published the "Divine Love and Wisdom" it has entered upon the "Apocalypse Explained" which will require its attention for some years. At the same time the Rotch Edition, having covered several smaller works, is now preparing the "Arcana," which will occupy it for some years. In England, the one agency is the Swedenborg Society, and this is justly to be placed at the head of the list of our publishing corporations. Other publication societies, here and in England, have ceased to translate, and have left the work to these three bodies.

It would therefore appear that coöperation between these three agencies is all that is required. Our London brethren are doing a great work in issuing the Concordance; the New-York society has

its Latin and Latin-English editions, and has enough to do to go on with them ; the Rotch Trustees are likewise devoting themselves to the "Arcana." There is no rivalry here, and it need not arise in future. If England will accept the American work, and we will accept the English work, there will be, as Mr. Presland says, a great saving of time, labor, and money. When one of these three great tasks is completed, by its agency, it will be easy to consult the others before new work is entered upon. The great undertakings now on hand do not interfere with each other at all, and there will be no interference or unnecessary doubling of work if proper care is used in the future.

Moreover, if England and America unite, as is proposed, in the work of reproducing the remaining manuscripts at Stockholm, we shall have not only the absence of interference but positive coöperation. This is a work which of course does not concern English-speaking people alone, but Mr. Presland's remarks may be applied to all English translations first, and then to all possible coöperation in addition. And why then should we not have a standard review for all English-speaking people, with such weekly newspapers here or there as circumstances may warrant? Is there not waste of time, labor, and money now in supporting two or more monthly publications having the same aim ?

MINISTERS' MEETINGS IN BOSTON.

For a series of years the ministers of the Massachusetts Association have held a monthly meeting in Boston, with an average attendance of twelve to fifteen. At first the members took their turns in bringing sermons which were read and freely commented upon. Thus about half of each session was filled, and for the best use of the remaining time a docket of subjects was kept and the topics were discussed, with or without the reading of reports. After this method of employing the time had continued for some years a decided improvement was made by the adoption of a rule that each minister should bring, instead of a sermon, a Bible study prepared for the ministers' meeting and for publication in the Magazine. This worked well in two ways. It moved the ministers to make such studies as would be of great value to both the student and his brethren, and it raised the quality of the Magazine and supplied to it material which it had lacked and which gave it its chief claim for support.

Recently, still another advance has been made at the suggestion of the General Pastor, who is chairman. The change is from disconnected, voluntary studies to connected, assigned studies. By request of the members, the chairman makes the assignments. He has begun with the Gospel of Matthew, and has brought out about four brief studies at each meeting. The first subjects assigned were: 1. The Introduction to the Gospel of Luke; 2. The Office of John the Baptist; 3. The Fulfilment of the Prophecy of Malachi; 4. Joseph and Mary. The next month the subjects were: 5. The Census; 6. The Birth at Bethlehem; 7. The Presentation in the Temple; 8. The Genealogies in Matthew and Luke. So it will go on, and our readers will get the benefit of these studies.

It should be added that after the opening reading and prayer, a half-hour is given to some appointed topic of immediate importance, and that after the studies have been read and sufficiently discussed, time is still left for other matters.

As now arranged the benefit of the meetings to the church at large and to the ministers themselves is obvious, and the attendance has perceptibly increased. No minister would think now of omitting a meeting unless official duty detained him at home, and the societies through their pastors receive as much benefit as the ministers do.

To some extent, with the difficulty of distance to contend with, other Associations hold meetings of their ministers. It is strange that in London and Manchester nothing of this sort, so far as we know, is done. Had it been the custom, might not some troubles among our English brethren have been lessened, and some bitter discussions dispensed with?

THE ENGLISH CONFERENCE.

At one of the recent special meetings of Conference, held to act upon constitutional points, an opportunity was given to Mr. L. P. Ford to urge such a change in the proceedings of the annual sessions as will give time for discussions of philanthropic and social subjects. Mr. Ford is new to his work as a delegate, and he firmly believes that Conference gives too much time to routine business, and indeed that all our people are neglecting important fields. An extract from his address will best express his view:

My idea of what ought to be is this, namely, that being possessed of the highest truths the world has, and is likely to have, we ought to show, first, by discussion

how these truths affect the questions of the day, such as poverty, crime, want of employment, drunkenness, socialism, etc.; and secondly, by our action thereon, how our hearts are affected thereby, otherwise we had better lock away or burn our books. They exist only as lights for our paths in life, and if the highest body in the church does not set an example of how to use the lights, how can we expect Societies, and especially small ones, to show forth by their corporate actions what the New-Church people are made of. If Societies instead of organizing so many lectures on doctrinal subjects as they do, were to convene and hold meetings of all persons in their respective neighborhoods for the discussion of social and philanthropic subjects, and at such meetings throw the light of the New-Church teachings upon them, more converts to the New Church would be obtained than are at present being made. One truth applied to life is worth the whole body of other truths unapplied. I contend that our system of propagating our doctrines is fundamentally erroneous. We have commenced at the head instead of at the feet — at the highest intellectual instead of the very lowest sensual-natural planes; and this applies to the so-called rich and intelligent portion of the world as to the poor and ignorant. Attempt to teach a native African, or a navvy here, the doctrine of Redemption, without any previous treatment, and they will neither understand, sympathize with, nor join you; but attend to their natural wants and show by your actions towards them illustrations of the effect of your doctrine of Redemption, and then you will in time make both the native and the navvy converts and disciples of the New Church.

In the discussion which followed the reading of the paper it was made plain that Mr. Ford's ideas seemed to older members vague and impracticable. He made the mistake, as it seems to us, of disparaging the important uses which Conference now performs, and of setting up philanthropic work as a substitute for some of the present business which must be done.

An older member, equally interested in such work, the Rev. P. Ramage, offered in the place of Mr. Ford's resolution a motion to the effect that "at least one day in the middle of Conference week be devoted to the consideration of religious and social questions." This was adopted and referred to the Council. The subject here brought forward is of very great and pressing importance both in Conference and in our own Convention, and we hope that a day or half a day can be devoted to the matters dear to Mr. Ford and to all our right-minded people. The first business at such a session should be to get reports from all such work now carried on, and in the light of experience to devise practical measures.

THE EXPOSITION CONGRESS.

We regret to say that our publication of the list of speakers at the Congress of the New Church in Chicago, next September, was

premature. The printed circular had been some time upon our desk, and the assignment of subjects to be discussed had come to be regarded as fully settled, when this was not the case. We would ask our readers to remember that the Committee may see fit or may find it necessary to make some changes in the list.

COMMON-SENSE THEOLOGY.

UNDER this head Mr. H. C. Adcock is printing, at Loughborough, England, a series of very readable tracts on the Doctrines, putting them into a popular and practical form, and sending them forth with the authority of their own reasonableness.

A FRENCH PAPER.

THE need of a New-Church periodical in the French language has been felt for a long time and has been spoken of by the friends in Paris, but the undertaking seemed too great. Within a year, however, the energy of the Rev. C. A. Nussbaum as editor and of the Rev. Adolph Roeder as publisher has given us "The Kingdom of the Lord," and now the Rev. Charles Humann, of Paris, and the well-known library in the Rue Thouin send us a welcome number of *The Church of the Future* (*L'Eglise de L'Avenir*). To this title is added, "Monthly Organ of the New Jerusalem," and extracts from the doctrines are put at the head of the first page. "The Religion of our Fathers in its Relation to the Church of the Future" is the title of the first article, which is from Mons. Humann, and will be continued. Briefer articles follow, and a department of news closes the number. The whole is in a blue cover, which contains a list of the publications in French to be obtained at the library, and a very worthy list it is, considering the small number of our people in France. We cannot doubt the usefulness of this periodical, and wish for its abundant success.

THE RELIGIOUS WORLD.

*** THE tomb of a Christian at Akhmin, in Upper Egypt, was explored in 1886–7, and was found to contain a manuscript on which was written a part of the lost Gospel of Peter, beginning with the account of Pilate washing his hands at the trial of our Lord, and ending with the statement that the disciples went back to their fishing after the reported Resurrection. It is of course an uninspired account, and is found to have been favored by the heretics called *Docetae*. This manuscript is perhaps as early as the eighth century; the "Gospel" probably was written about the end of the second century. Prof. J. H. Thayer, of Harvard University says of it:

The Gospel of Peter has often been made to play a prominent part in the dispute which has raged so long and fiercely over the question, whether the apparent references to our Four Gospels found in the writers of the second century are real or not. The circumstance that, though the existence of a Gospel bearing this name had been attested by several writers at least as far back as the close of that century, yet not so much as a word of express quotation from it had survived, rendered it a capital stalking-horse for critics to whose views of primitive Christianity the early currency of our canonical books was an obstacle. Especially has it been made much of in the debate respecting what Gospels were used by Justin the Martyr. This church father, it will be remembered, was by birth and education a heathen, a native of Samaria, and well versed in philosophy and literature. After his conversion to Christianity (before A. D. 135) he lived at Ephesus for several years, and finally died for the faith at Rome. He addressed an "Apology" for Christianity to the Emperor Antoninus Pius, in which (c. 67) he describes the Christians as coming together on Sunday, and listening to the reading of "the Memoirs by the Apostles or the writings of the Prophets." That our four canonical Gospels should be here referred to, and represented in the second quarter of the second century as held in like reverence with the writings of the Prophets, is a conclusion which certain critics have never been able to bring themselves to accept. Consequently, it has been a favorite assumption with many of them, that the Gospel of Peter was the chief if not the sole source known to Justin. Such a writer as the author of "Supernatural Religion," following a few continental critics in holding the Gospel of Peter to be substantially identical with the "Gospel according to the Hebrews" and the "Diatessaron" of Tatian, has even hazarded such assertions as these: "There is no evidence that Justin used our Gospels"; "There is no distinct trace of the existence of our Gospels for a century and a half after the alleged occurrences they narrate." (See S. R.'s Reply, etc. p. 41.)

A slight pretext for this incredulous attitude towards the canonical books seemed to be furnished by the fact that there is frequently a want of exact correspondence between the words ascribed to Christ by Justin and the language of our Gospels. And the reply that his quotations from these books are not more loose or inaccurate than his (and many another's) manner of quoting the Old Testament, etc., has been rejected, because in one or two instances he indubitably refers to non-canonical facts and sayings.

But at length this long-drawn controversy is set at rest. Half a century of discussion is swept away by the recent discovery at a stroke. Brief as the recovered fragment is, it attests indubitably all four of our canonical books. Not more evidently does the sun surpass the moon in brightness, than do our Four Gospels excel in glory this imitation of them; which, nevertheless, borrows its lustre from them as demonstrably as the moon does from the king of day.

*** Rev. A. T. Pierson, D. D., who is filling Mr. Spurgeon's pulpit in London, has said of the Trinity:

Many persons are troubled about the relation of the Father to the Son, and of the Son to the Father. They cannot exactly see how Jesus Christ can be equal with God if He is God's Son; and they cannot see how He can be as glorious as the Father, and how He can be entitled to the same honor and homage and worship as the Father, if He proceeds forth from the Father, and comes into the world. But let us seek a simple illustration. It is said in the introduction of this Gospel according to John, "In the beginning was the Word, and the Word was with God, and the Word was God." What is a word? It is the expression of a thought that lies in the mind. The thought is the word invisible; the word is the thought visible. Now Jesus Christ was the invisible thought of God put into a form in which you could see it; and just as the word and the thought are so connected that if you understand the word you understand the thought, Jesus Christ helps us to understand the Father, and the Father could not make Himself perfectly known to us except through the Son. . . . Many think of the Father as representing justice, and of the Son as representing mercy. They imagine the Son as coming between the wrath of the Father and the guilty sinner. It is very much like the story of Pocahontas, the daughter of an Indian chief, who came between the executioner and Captain Smith, when the executioner was standing with his club uplifted, ready to strike the fatal blow on the head of his victim. The notion of a great many people is that God the Father is all wrath, and Jesus Christ incarnates love, and comes in between the angry God and the sinner. That is a very shallow notion indeed. Have you never got hold of the idea that the Father is just as much interested in you as the Son is, and that the Father loves you just as much as the Son does? Look at this verse. It puts all the glory of the love and the sacrifice upon the Father: "God so loved the world that He gave His only begotten Son." He put it thus that you and I may understand that our notion of the Son is our notion of the Father. When Philip said, "Lord, show us the Father and it sufficeth us," Jesus answered, "Have I been so long time with you and yet hast thou not known me, Philip? he that hath seen Me hath seen the Father; and how sayest thou, then, 'Show us the Father'?"

*** Prof. A. J. Du Bois, of Yale University, has written to *Christian Unity*, the organ of the Brotherhood of that name, as follows:

Your pledge has been my creed for years. Differences of theologic doctrine constitute sects and denominations. So long as different minds see things from different points of view, we shall always have sects. And we ought to have them. I look upon all as necessary and good just as far as they answer the need of effective organizations and serve to unite Christians of like views in common work for a common end. They are harmful only when these distinctive differences are wrongly estimated, and are regarded not only as a basis of effective union, but also as the only basis of Christianity. Then they defeat their own end and reason of existence. Then only do we find strife and bitterness and lack of union. Back of the sectarian doctrine of each denomination lies the Christian basis of all, and this truth should never become obscured.

Your pledge fixes the attention of all upon this common basis, and yet leaves each untouched in its denominational belief.

I hope to see your Brotherhood grow until every denomination shall have its "Christian Unity Pledge" as well as its doctrinal and denominational creed. This seems to me perfectly practicable, and if the sects realized how many now unchurched Christians they would thus unroll, or how many they now fail to reach, I think it would soon be done.

For instance, I am not a recognized member of any denomination, because I cannot formally and solemnly declare in public my entire acceptance of each and every distinctive article of any denominational creed.

But I am, I hope, as fully a Christian as any member of any sect, and in full sympathy with all in everything except their mutual intolerance and satisfied confidence that each possesses the only true system of theology.

*** The charges on which Prof. Charles A. Briggs was tried by the New-York Presbytery, and by majorities ranging from six to twenty-four acquitted, are the following, which are substantially the same as those on which Prof. H. P. Smith was tried by the Cincinnati Presbytery, and by small majorities condemned:

1. In teaching that the Reason and the Church are both fountains of Divine Authority apart from the Scripture.
2. That the Scripture is not free from all errors, even in the original documents.
3. That Moses is not the author of the Pentateuch.
4. That Isaiah is not the author of the latter half of the book which bears his name.
5. That sanctification is not complete at death, and that processes of redemption may extend to the world to come in the case of many who die in sin.

*** In his volume, "The Mystery of Bereavement," the Rev. J. R. Boyle, D. D., makes a noble utterance as to the departed:

Our sainted dead are not lost, they are saved. And we are surer of them, and richer in them, when they are gone than we could be were they here. Their trans-

lation only spiritualizes and glorifies our union with them, and thus uplifts us toward the plane of a heavenly fellowship. The subjective moral influence of these teachings upon character is vital and transforming. It works patience, experience, hope! We shall learn, too, that these experiences better the quality of our moral spirit and ministry. Multitudes like ourselves are prostrated by this mystery of bereavement, many of them ignorant of the comforts that make our own grief tolerable. They are insulated and despairing in their woe. Who can go to them to share and relieve their distress? Not those who know naught of their experience. These shrink from contact with heart agony. They hear not its call, nor find voice in its presence. Only those who themselves have withstood the Gethsemane of death, and have found its midnight angel, can do this. From the scene of their own passion and its resurrection they come forth, and with tenderness ineffable enter the cloister of human woe. The holy ordination of sympathy is upon them, and at their touch the bolts recoil behind which the cowering soul has shrunk, and lo! the cell of the desolate heart lies open. In the pathos of their approach the yearning, helpless spirit finds that which it most needs — a living and loving presence. The awful loneliness of its grief is broken, and sorrow casts itself upon the heart of its comrade and is comforted? This is a Christ-like ministry, and it is made possible only by faith's victory in bereavement.

*** It is significant that a missionary in Japan writes to the *Missionary Herald* that the word "heathen" must be dropped, and that the *Herald* promises to drop it. The writer says:

The Japanese are very sensitive over this word. It seems to them an offensive and rude term, a word of inferiority or even of contempt. It was from our English Bible, doubtless, that it came so widely into use. Yes; but go to the Revised Version and not one single passage in the New Testament can be found with this word in it. Christ and his disciples never used it. They spoke of *nations* with respect and hope; never of *heathen*, *pagans*, *outsiders*. The revised Old Testament, too, has largely done the same. Our new Bible is pretty well cleared up, so far as the word *heathen* is concerned. The worst people in our so-called Christian civilization use this word most freely. Gamblers, hard drinkers, pharisaical moralists, and low politicians cannot ring changes enough on it. "The heathen Chinese," "the heathen Jap," are the words of human beings who never had a noble thought toward the people of another nation, nor a spark of true patriotism. So that I would raise the question: Is n't it time that we missionaries part company with those who roll the word *heathen* under their tongues as a sweet morsel of contempt? Shall we Christians at home or in mission fields be courteous in preaching the gladdest tidings on earth, or not?

*** At a recent meeting of the American Society of Church History, Professor McGiffert, of Lane Seminary, made this statement as to the early and the later Christianity:

In the first and second centuries the Christian Church underwent greater changes than it has undergone during the seventeen centuries that followed. The Christianity of the second and third centuries resembles more closely the Christianity of the Vatican Council than it does that of the Apostles. The Roman

Catholic Church in all its essential features was in existence at a much earlier date than Protestants have commonly acknowledged. The problem of problems of the Christian historian is to explain how the Christianity of Christ and of Paul became the Christianity of Irenæus and Cyprian.

*** At the New-York Conference of the Methodist Episcopal Church the presiding bishop said to the new ministers:

If doubts arise in your minds, my brethren, which you cannot overcome, keep them locked in your breasts, and remain silent until the end of the Conference year; and then, when your name is called out, as it will be, stand up bravely and tell the brethren that you have had these doubts, and cannot longer believe and teach the doctrines of the Methodist Episcopal Church, and tender your resignation, and then your brethren of the Conference will know you are honest men, and will respect you accordingly.

*** The Madison-Avenue Presbyterian Church is showing an energy which will certainly do good. Its pastor, Rev. C. L. Thompson, D. D., says:

There is a growing feeling in all denominations that past methods of church work are insufficient and will not overtake the problem of city evangelization. We propose a church, not for the poor, nor for the rich, but for the people, on lines of latitude that cross all social conditions. 1. This church will henceforth be a free church. We do not believe churches will thoroughly reach the people until they are thoroughly democratic in their methods of work. We propose, therefore, that this church shall be supported by the voluntary contributions of people who worship here, and that while families will naturally seek to occupy the same pews from Sabbath to Sabbath, they will have no property right to them. 2. We propose a change in the character of the Sabbath evening service. The morning service will continue to be chiefly for Christian instruction and nurture. The evening service will be evangelistic, less conventional in form, and for those especially who are not Christians, perhaps not regular church-goers. 3. The plan of Gospel support will be by systematic weekly offerings. Envelopes for each Sunday of the year will be provided for every person willing to engage in this plan. 4. We propose, by an enlistment system, to have each member of the church select some work to which he or she may feel specially drawn, and then follow it out. "All at it, and always at it," is the condition of success. 5. At the beginning of our enterprise we have agreed, first, to vivify every present agency and society in the church, from the Sabbath service through to every department. Various forms of activity will be added, as the occasion may require. A free kindergarten will be opened. There will also be societies for the boys and girls. We design to begin with the little children, and graduate them upwards from one department to another — to head them right and keep them moving. 6. We will all work, so far as we can, by a system of visitation. We will find people who, for one reason or another, are out of church, and try to bring them in. And, finally, we will endeavor to commend our work by a warm welcome and manifested brotherhood. Here will be open hands and hearts, not for people who want a soft cushion, who want to pay pew rent and then be let alone, but for all who want a home and a field — a home for Christian fellowship and a field for Christian work; and to all such we extend a hearty welcome.